The WAY to the

Sabbath of Reſt:

OR THE

Soul's Progreſs in the Work

OF THE

NEW-BIRTH.

TO WHICH

Are now added, two Diſcourſes of the Author, never before Printed, *viz.*

The Journeys of the Children of *Iſrael*, as in their Names and Hiſtorical Paſſages, they Compriſe the great and gradual Work of Regeneration.

AND

A Treatiſe of Extraordinary Divine Diſpenſations, under the *Jewiſh* and Goſpel Adminiſtration.

By Mr. *THOMAS BROMLEY.*

LEEDS:

Printed for NATHANIEL BELL, Bookſeller in YORK, and ſold by Meſſ. RIVINGTONS, Bookſellers in St. *Paul's Church-yard*, LONDON; and by moſt Bookſellers in Town and Country. 1744.

ADVERTISEMENT

To the READER,

THE following Treatiſes of Mr. *Thomas Bromley*, except the firſt (which was Publiſhed a ſecond time in 1692, with a ſhort Information to the Reader, which here follows) have hitherto been conceal'd in Manuſcript; and are now Printed at the Requeſt of ſome of his Friends, and ſeveral others, who having Read his *Sabbath of Reſt*, (which hath been Tranſlated into the *German* and *Low-Dutch*) deſired to Peruſe his other Writings, which has induced thoſe that were intruſted with the Copies to commit them to the Preſs, for the Uſe and Edification of many.

BRITISH MUSEUM

THE

THE PUBLISHER TO THE READER.

Chriſtian Reader,

THE following Practical and Experimental Treatiſe of the *New-Birth*, was Writ and Publiſh'd by the Author in his Youth, about Forty Years ſince; and having been long out of Print, and deſired by many, has put thoſe who are entruſted with his Writings to Communicate it to the Publick a ſecond Time, with ſome Alterations and Amendments, by the Author's own Hand, to prevent any occaſion of Offence or Miſtake. And foraſmuch as it hath pleaſed the Lord, not long ſince, to take his Servant up into that *Reſt*, whereof ſo many Years ago he had given him ſo raviſhing a *Piſgah* ſight (as will in part appear from the following Sheets) it has been the deſire of many of his Friends (to whom his Memory is and ever ſhall be moſt ſweet and precious) that this Diſcourſe might be uſher'd in with a ſhort Account concerning Him, and ſome of his laſt Moments, till a fuller Relation of his Holy Life be prepar-

ed for publick View, which is a thing much deſired by many; to the End, that ſo Saintlike and Exemplary a Life might ſerve for a Copy and Encouragement of the Godly, and for the Reclaiming and Converting of the Wicked and Profane in theſe Dregs of Time, wherein we have ſo great a Scarcity of ſuch Examples, and in which true *Religion* and the *Fear of God* ſeem to have left the *Earth*. But in the mean time, till ſome or other undertake this Taſk, be pleaſed *Reader*, to accept of theſe ſhort Hints, concerning the *Inſtrument* by whom our good God has been pleas'd to reach forth the following Truths and Directions, in the *Way and Progreſs to the New-Birth* (that Land of Reſt and Peace) unto thee, and all thoſe who have *Ears to hear what the Spirit ſaith to the Churches*.

Mr. *Thomas Bromley*, was born at *Upton* upon *Severne*, in *Worceſterſhire*, of an Ancient and Honourable Family, according to the World's Account. (but methinks in mentioning this, I ſink below the Subject I am ſpeaking of; for what's this to one who by his better Birth, was a Son and Heir of God, and Coheir with the King of Kings, and Lord of Lords, the Holy and ever bleſſed *Jeſus?*) He was in his younger Years religiouſly Educated, and after he had gone through the Learning of the Schools, became a Member of *All-Souls College* in *Oxford*, where God was pleaſed to reveal his Son in him, and to make great and glorious Diſcoveries of himſelf unto him, ſuch, as it may be, ſhould they be here related, ſome would ſcarce be able to underſtand or bear. And from that time forwards the *Supreme Love* having raviſh'd his Heart with his All-ſurpaſſing Beauty, became a Vail to his Eyes, keeping him from beholding Vanity, or luſting after it; and he began in return of this ſpecial Divine Grace and Favour, wholly to dedicate himſelf to his Service from his Youth; and parting with all, and denying himſelf, became a faithful Fol-

lower

lower and Diſciple of his great Lord and Maſter, the Holy *Jeſus*, and a true Miniſter of the Goſpel, *not of the Letter, but of the Spirit, one that needed not to be aſhamed, rightly dividing the Word of Truth.*

But having ſpoke a few Words of the *Riſing* of this *Bright Star*, I muſt next lead you to it's *Setting*, paſſing by it's whole Courſe; he therefore having thus for many Years *walked with God*, the Lord was pleaſed (before he took him to himſelf) to exerciſe him with a long continued Weakneſs, which yet did not hinder him from exerciſing the Functions of an Evangelical Preacher. About three Weeks before his Departure, he Preach'd his laſt Sermon from theſe Words, *Acts* 14. 22. the latter Part of the Verſe, *That we muſt through much Tribulation enter into the Kingdom of God*; from whence he took occaſion to diſcourſe not only concerning the *Outward*, but more eſpecially concerning the *great Inward Spiritual Sufferings and Combats of God's People.* After this Sermon he grew ſo weak that he could not Preach, and but ſeldom Pray in the Family: Yet at ſometimes when he felt the Power of God upon him, he would have them call'd into his Chamber, and would pray with great Fervency and Strength of Voice, as if he had been in perfect Health. During this time (for his *Setting* was of one piece with his *Riſing* and *whole Courſe*) he gave many holy Exhortations to thoſe that came to viſit him, and would often ſay: *He could take delight in nothing but God, as having been dead to the World theſe many Years.* He declar'd to a familiar Friend of his more than once, *That except the Lord would be pleas'd to reſtore him to ſuch a degree of Health, that he might preach the Goſpel, and ſo help to Edify the Church of God, he had rather (if he might chooſe for himſelf) die than live; for he knew whither he ſhould go,* viz. *to God and Chriſt, and all the Bleſſed Angels, &c.* But that he reſign'd. And would often ſay, *That he lived in the Will of God.* He

was obſerved to be much introverted and exerciſed in Mental Prayer, or Prayer of Silence; and when he heard too much talk in his Chamber: he would ſay, *Be ſilent, be ſilent; for Silence and Stilneſs is beſt.*

He had one Evening (being about Ten Days before he died) ſuch a mighty Power of God upon him, as many Years ago he had experienced in the Company and Communion of his ſpecial Spiritual Friends, ſo that having call'd ſome dear Friends up to his Chamber, he broke forth into ſinging and praiſing of God, to the great Joy, Comfort and Refreſhment of all that heard him; and ſo likewiſe did about four or five Days before his Deceaſe. Sometime before this, he diſcours'd to ſome Friends of the Difficulty of Salvation, which was not to be ſecur'd but by giving our Hearts wholly up to God, without any reſerve whatſoever. And then mentioned the great *Love* he had to *Souls*, and deſire that they might not miſs of *Salvation*; and teſtified his *Univerſal Charity* to all that fear'd God, of what Perſuaſion or Diviſion ſoever.

The Day before he died, ſome Friends being come ſome Miles to viſit him, he with great earneſtneſs and demonſtration of Truth diſcours'd to them of God, of the Immortality of the Soul, the Excellency of the Holy Scriptures, and how much thoſe who profeſs to believe the Chriſtian Doctrines, are bound to live a holy Life: And ſo gave a ſhort, but powerful Exhortation to Holineſs, as the only way to Happineſs. And then ſaid, *I have Peace of Conſcience, I have lived up to my Light, and loved God above all things.* And at another time he ſaid to two intimate Friends, *I have Peace of Conſcience, I have walk'd with God, tho' I have made no Noiſe in the World.*

The ſame Day he died (which was on *Eaſter-Monday,*

day, April 13th, 1691,) he often cry'd, *Come Lord Jeſus, come quickly! O when! when!* And one time he ſaid, *My Lord! my Rock! and my ſtrong Habitation!* Which Words came from him with great Power. The laſt Words that ever he ſpoke were, *Watch, watch,* whereupon he fell into a ſweet Slumber for an Hour, and in it departed; thus truly falling aſleep in him, to whom, for whom, and in whom he had lived, to whom be Glory and Praiſe for ever and ever.

THIS was the End, READER, of that precious *Saint*, who from the Light and Grace of God conferr'd upon him, pen'd the following Treatiſe; concerning which I ſhall not need to add any thing further, ſeeing the following Advertiſement of the Author, gives a full Account of the Deſign and Uſefulneſs thereof. The Paraphraſe in Verſe upon the 13th Chapter of the firſt to the *Corinthians* (Printed at the End of the Treatiſe) being found amongſt the Author's looſe Papers, was thought fit to be Publiſh'd herewith, becauſe it expreſſeth much of his Spirit and Temper.

BUT I muſt conclude after that I have inform'd the READER, that the Author has left ſeveral other excellent Spiritual Diſcourſes behind him, which if this be well received, are intended to be made Publick for the uſe of the Church in her preſent Wilderneſs Condition. The great and glorious God, who hath given this *Seed* to the *Sower*, make it with all Fruitfulneſs to ſpring up in the Hearts of all that are of Good-will to the Regeneration in *Chriſt Jeſus*, Amen.

AN ADVERTISEMENT FROM THE AUTHOR,

To all that shall read this following Discourse.

I Have written this Experimental Discourse of the New-Birth, not for the Wise and Rich, who think they see, and enjoy enough, but for the Poor in Spirit, who enquiring the way to Sion, *are sensible of their Defects, and breath after a Supply. Let none then come with Prejudice, for that will give a false Tincture to the Eye of the Mind, and prevent the sight of Truth, by a prepossession that 'tis Error. If any have attained, and enjoy as much, or more than is here expressed, let them bless God for his goodness, both to themselves and me: If not, let them not be ashamed to learn and practice more than they have already; for,* Teach a wise Man, and he will be yet wiser, *Prov,* ix, 9. *And 'tis no diminishing of Esteem, to grow in true Knowledge, or disparagement of Age, to gain Wisdom from those that are Young; because true Wisdom is the Gift of God, who is no respecter of Persons, bestowing his Gifts on whom he pleaseth. But think not, I have here chalked out a Way for every one to walk in; for I have only wrote my own Experience: And I know there may be great variety in God's works upon Souls; so that none are to be confined to one exact Path, though all are to be informed, that we must turn and become as little Children, and be wholly dead with Christ, before we can be as the Angels in the Resurrection, delighting our selves in the Light and Life of Eternity: Therefore the Perfect Death should be aimed at by all, for nothing less can fit us for Glory. For, how can any Imperfection enter there, where is nothing but Perfection? or any thing of Darkness dwell with him, who is Light, and in whom there is no Darkness at all? 'Tis true,* many *(from mistaking that Principle, of God's being the Root of all things) have endeavoured to reconcile Light and Darkness, Good and Evil, Flesh and Spirit, Christ and Belial; and so to laugh all*

Mortification

Mortification and Self-denial out of the Church. But alas! what have the Practices and Notions of such ended in, but Shame and Confusion of Face? for they have sowed to the Wind, and reaped the Whirl-wind, grasped at an imaginary Heaven and Perfection; but have fallen like Lucifer into Hell, and palpable Darkness, having like foolish Virgins spent their Oyl, and received Poison into their Lamps, and so made themselves unfit to meet and entertain the Bridegroom. Others *there are, who come forth in such Outward Strictness and Severity, as they are ready to judge all that are not in their peculiar Mode, and Form; and so refuse Communion with some, who have attained much further in the true Death and Resurrection (and are more acquainted with the Renewal of God's Image, and the state of Restoration) than themselves. And there may be many* Others, *who though not owning the first sort, and much disgusting the last, yet give themselves too much to Earthly Indulgements, under the notion of Christian Liberty, and so make no real Progress in the change of their Souls. Some of which are cheated with false Notions of their being in Christ; and others of them with sublime Apprehensions of false imaginary Deaths, and ways of Self-denial, which they much feed upon, instead of that Death and Cross, which should work their Spirits and Natures out of Flesh, into the true spiritual divine Image; There are* another sort, *who are too much offended at Forms, and all usual ways of enjoying, and speaking of God, decrying them as Cheats, and empty Things, though they be used never so spiritually and advantageously to those that appear in them; which is a great Mistake, flowing from Ignorance, and the want of a clear Sight, which could not so confine the great and infinite* Jehovah *within the Limits of* no Forms, *and exclude him from appearing and working in and through Forms; being it is at his own Pleasure, to show himself how and in what he pleaseth. But lastly,* a great part *of those that profess Religion, are such who rest too much upon the first Work of Regeneration, and too much Eye their first Change, afterwards running in a Circle of Duties and Performances, without making that Progress and Growth toward Perfection, which the frequent Exhortations and Examples of the Holy Scriptures call and incite us to. Now the work of* Regeneration, *renewing both the Will and Understanding, will bring those who persevere in it, to a clear Sight of the forementioned Mistake; by which they will be able to discern betwixt Light and Darkness (Chaff and Wheat) and come to own the good Seed in all; and endeavour by walking according to the Royal Law of Love and Charity, to cherish it. Now this* Law of Love, *is the Rule of Perfection, being the Scope and End of a Christian's Progress; a true Conformity to which makes us like God, who is Love, and delights to impress his own eternal Character of Love upon his Children, who are nearer to, or further from Perfection, as they partake more or less of this Essential Love, which is the Spirit and Life of Christianity; without which, all Duties and Observances are but as a sounding Brass,*

and

and perishing Shadows; in which, all have their worth and use. From the Dictates and Impulses of this Law, I have written this small Discourse, as believing it may be instrumental to undeceive many, who are wandering in the Labyrinths of Error, yet seek the true way; and to confirm, strengthen and direct others, who are making their way through the Cross to the Crown of Life. And truly this Subject is of great Concernment to all, because all are capable of the New-Birth; and none without it can ever be happy. To mistake this work is very dangerous, *because 'tis the Passage to eternal Rest. The highest Heaven is situate in the large Plains of Eternity; yet the way to it is very narrow: At the Entrance, the sharp Sword of Circumcision is placed; On the left hand there's a Gulf of Fire, on the right Hand a deep Water; at the end there stands a Cherubin with a flaming Sword, whose Office is to cut off the Reliques of all Corruption from the Soul; so that the least Grain of Selfishness or Flesh, cannot enter into the Kingdom of Heaven. The Spirit of Man is totally to be inhabited by Christ: There's not one Weed to be left there. We are to be stript of all the Riches of corrupt Nature, before we can pass through the last Gate into the City. A naked Spirit quickly enters. Hence that of Christ,* Blessed are the poor in Spirit, for their's is the Kingdom of God, *An empty Spirit God will fill: For, God is Love, and delights (through his Son) to communicate of his own Fulness, to all that can receive it. The Soul cannot be emptied, but through Regeneration; nor filled, if not first empty'd. If we part with Darkness, Vanity and Lust; We receive Light, Substance and Love. A complete exchange brings complete Happiness. How few are willing to sell all for Christ? How many Distinctions are created by Reason to avoid the Cross and Death of Christ? But it is very dangerous to take up such Principles, that may indulge any part of that which must be destroyed. It may make us fall short of Heaven, when we expect to enter into it, 'Tis far more safe to be too strict than too remiss: But the Mean is best; which (I believe) is here somewhat clearly discovered,*

Farewell.

5 JY 62

THE

The WAY to the SABBATH *of* REST: OR THE *Soul's Progreſs in the* NEW-BIRTH.

CHAP. I.

1. *What Regeneration is, conſider'd in it's Beginning, Progreſs and End.* 2. *It's Definition.* 3. *The Beginning of it, miſtaken by many for the complete New-Birth.* 4. *The danger of this Miſtake.*

Regeneration is abſolutely neceſſary to Salvation, *John* iii. 3. Hence it greatly concerns us, to know it's Nature and Operation, how it is to be conſidered, either in it's Initiation, Progreſs, or Conſummation. As it is taken for the *Beginning* of the Work, it implies the firſt Change of the Soul, when in general the Frame of the Will is ſway'd God and Heaven-ward. In it's *Progreſs*, 'tis the growth and motion of the Soul, from the Image of the Earthly toward the Image of the Heavenly. In it's End, it is the bringing forth of the perfect and complete Image of God in our Humanity, 1. *Cor.* xv. 49. When we attain this, we are complete in Chriſt, wholly New-born, 2 *Cor.* v. 17. and made fit to ſee and enjoy that eternal Kingdom, which hath been prepared for us from the beginning of the World.

2. *Regeneration* then in it's full Latitude, comprehends all three States, and may be thus defined: *It is that tranſforming quickening Work of God's Spirit, which begins, carries on, and completes God's Image in us.* And ſo it is taken by Chriſt, *Matth.* xix. 18. where he promiſeth twelve Thrones to his twelve Diſciples, as Rewards for their Faithfulneſs in following him, ἐν τῇ παλιγγενεσίᾳ, *in the Regeneration*; where it is expreſſed by an emphatical Note, inſinuating

Regeneration deſcribed.

Foreſeeing Matthias *to be Surrogated into the Place of* Judas.

infinuating the Fulneſs and Completeneſs of it, as there meant.

3. But in the ordinary Acceptation amongſt Profeſſing Chriſtians, 'tis uſed in the moſt reſtrained ſenſe for the firſt Change of the Soul, when the bent of the Heart begins to be habitually carried toward God in Chriſt. And by what I have heard and ſeen, from moſt I have converſed with, I find too much weight laid upon this firſt Work, as though it were the complete New-Birth; and that which might give ſufficient ground of Comfort, even to thoſe who feel not the comfortable growth of the inward Man in it's Motion towards Perfection.

4. Hence many reſt upon their firſt ſuppoſed Converſion, and have a continual Eye to it, as a great prop to their Souls, though they feel their Chariot Wheels ſtand ſtill, yea, go backward, and are in much more Deadneſs and Drouſineſs of Spirit habitually, than when they firſt enter'd into the work of the New-Birth. But certainly, this is dangerous. *Ezek.* xviii. 24. and may much deceive the Spirits of many, by making them more eye what they were, than what they are, or may be, by preſſing toward the Mark of perfect Union; for it ſtops their Motion, and hinders their Aſcent toward Heaven, and their conſtant practiſing Conformity to the Death of Chriſt; by which Death only we paſs out of the Fall, are fitted for Glory, and at length attain the Crown of Life.

Oh! then take heed of reſting there,
Where living Fleſh brings deadly fear,
And caſts the Soul on that ſharp Reed,
Which for a Cure will make it Bleed.
Then ſtand not ſtill nor turn thine Eye
Backward unto Mortality;
But wing'd with Faith, move apace,
Forward in thy Heavenly Race.

CHAP. II.

1. *The firſt work in Regeneration is Conviction.* 2. *The Effects of this Conviction.* 3. *It drives the Soul to Chriſt, and ſo makes way for the Revelation of himſelf to her.* 4. *The happy Fruits of this Revelation.*

HAVING briefly ſhewed what I mean by *Regeneration*, I ſhall now proceed to it's actual Work, as it gradually diſcovers itſelf in the Soul.

1. The

1. The first Appearance of it in the Heart is by (*a*) Conviction, through which the Soul comes to see it's Corruption in the darkness of the Understanding, the vanity of Imagination, the delusion of the Will (in imbracing defiled Carnal Objects) and the irregular Motions of the Affections, running earthward, like swift Torrents down a Precipice. In a Word, the Light of God shining into the Soul, gives it a view of it's sad (*b*) Apostacy from it's Primitive State, when it was created in the Image of God; whereas now it sees it self in the Image of the Serpent, bespattered with the dust of the Earth, cloathed with polluted Rags, wrapt up in darkness and hellish Confusion, stained with the Poison of Sin, centred in the fire of God's (*c*) Wrath, dwelling in the Valley of the Shadow of Death, where Devils are it's Associates and Companions, pleasing themselves in the pollutions and stains of the Soul, as delighting to dwell in such (*d*) Graves of Corruption.

(*a*) Acts ii. 37.

(*b*) Eccles. vii. 29.

(*c*) Ephes. ii. 3.

(*d*) Luke viii. 27.

2. Now when the Soul once beholds this, Oh! how it begins to be amazed! How it wonders at itself! What Tumults begin to be raised in it! What Earthquakes discover themselves! What a Monster it appears to itself, when compared to the Righteousness, Holiness, and Purity of God, expressed in the Image of his Law! It sees, 'tis impossible in this State, ever to enjoy God, or come near him; for, *without Holiness* (*e*) *no Man can see the Lord.* Here it sees, 'tis eternally undone, without the great Mercy and Compassion of God, not being (*f*) able to Answer the strict Requirings of the Law, obliging to that which the Soul is not capable to perform, through the presence and strength of Corruption.

(*e*) Heb. xii. 14.

(*f*) Rom. iii. 19.

3. Here the Soul is driven to Christ, the only Mediator betwixt God and Man, who long waited for this time, that so he might discover himself, having long stood in the midst of it (*g*) unknown, and unregarded; who upon the melting of the Soul into Tears of Repentance, upon the renouncing Flesh and Blood, with all corrupt Objects, and upon the opening of the Will (in the Thirst and Desire of Faith) enters (*h*) into the Heart, or rather shews himself to be There, by opposing Hell, by shedding abroad his holy Blood, to quench the fire of God's Wrath, and wash (*i*) the Soul from those sad Defilements it then lies under.

(*g*) John i. 26.

(*h*) Rev. iii. 20.

(*i*) 1 John i. 7.

4. Here he quiets the Soul, gives the wings of Faith to it, by which it flies above the reach of despairing Fears, and by little and little enters into Peace and Stilness, and shrouds itself in some Measure, from the awakened Storms of wrathful Terror. Now, so far as the Soul can get by

Faith

Faith into Christ, so far it finds Ease, Refreshment and Peace, and a cessation from the Sense of Guilt, with cherishing Belief of the present Pardon of Sin, as finding at such a time no stirring of the Will to that which had so endanger'd it before, by it's poisonous Insinuations. Now therefore beginning to hate Evil as a Monster, and to love Christ as a Saviour, it feels the Effects of Christ's Mediation, by satisfying God's Justice, taking away the Enmity in the (*k*) Soul, by the Blood of his Cross, by the meltings of Love which it feels towards God, and sweet Refreshments it receives from him. Now it comes to be sensible how it hath resisted God's Love, Christ's Mercy, the Spirit's Motions; how it hath given the Devil interest in Christ's Tabernacle, and shut Him out from his (*m*) own Possession. Hence flow Tears of Love, and Soul-melting Groans, with the Mournings of the Turtle: Now it imbraces Jesus, weeps over Him whom it hath pierced, and is wounded the more, the kinder he seems in Returns of Love, in regard he was before so much disobliged by the Soul's Unkindness; now the Soul wants ways of expressing Love, (*n*) overwhelmed with the Sense of Goodness. In this State it could die ten thousand Deaths, undergo any thing in requital to it's Saviour; all it's Motions and Expressions tend to advance Christ, to extol Him, and (*o*) predicate his unutterable Love, thinking nothing enough for Him, who thought not his own Life too much for it.

(*k*) Rom. v. 10.

(*m*) 1 Cor. vi. 20.

(*n*) Cant. ii. 5.

(*o*) Cant. i. 2.

O that the Soul would faithfully remain
In this sweet Frame, until He comes again
To waft her in his Chariot to that Throne
Where God and Man are in full Union:
For Love doth pitch it's true Pavilion there;
In other Places Love is mixt with Fear.

CHAP. III.

1. *The State of the Soul under this Manifestation of Christ in her further declared.* 2. *The declining of this State.* 3. *The Reasons of it.* 4. *Means of Recovery from it.*

WHEN the Soul after it's shakings, attains this Settlement in Christ's Love, freely streaming towards it, usually 'tis much carried out in the sight and opening of Free-Grace, which for a time, strongly work upon it, and induce it to yield suitable Returns, in constant Obedience

And

And this is commonly a Season of much Joy and Refreshment; the Soul feeling that sensible Consolation, and divine Sweetness, that causes it to break forth into continual Praises and *Hallelujahs* to God. Now, as this flows from the lively apprehension of God's Love in Christ, so likewise from the clear sight of Christ in us, and of that mystical transcendant Union, betwixt him and the inward Man; the Soul now beholding him in the Ground and Centre of her own pure Humanity (thence darting forth the Rays of Love upon her) whom before she look'd upon, as at a distance, without her, as only sitting at the right Hand of God in Heaven. Now whilst this Dispensation lasts, the Soul is in a (*q*) perpetual Spring, and a kind of delightful Paradise, bathing and delighting itself in the sweet (*r*) Fruition of Christ's Love, who in this time expresseth much kindness to it, and gives frequent Testimonies of his divine Presence.

(*o*) Colos. ii. 27.

(*q*) Cant. ii. 4, 11, 13.

(*r*) Cant. i. 2.

2. But this Day seldom continues very long, and this Summer by little and little usually inclines towards an Autumn, in which the Flowers of sensible Comfort, and Love-Raptures, begin a little to whither, and benumming flesh again shews it's Power, in secret (almost insensible) dullings of the Soul's Affection, till by little and little, it comes to a sensible (*s*) Deadness, which is the more tedious and burdensome, the more the former Dispensation was pleasant and joyous.

(*s*) Rev. iii. 2.

3. Now what may be the reason of this declining in the Soul's Enjoyments, I shall not positively determine; for it may proceed from different Causes, in different Persons: In some it may flow from the want of (*t*) Watchfulness over their Hearts; through the great Elevations of free Grace, in which time the flesh by little and little may collect Strength; Gifts than being more ey'd than Graces: It may also flow from the decay of the Soul's lively apprehensions of God's Love, which it felt in freeing it from the poison and guilt of Sin, when it groaned sadly under them; for so long as the strong (*u*) impressions of that state remained, God's Mercy eminently discovered, forced the Soul into suitable Meltings at the sight of it, but these somewhat vanishing in time, the effects likewise might cease by little and little. It may also come from want of practising the way of the Cross, through our misapprehensions of being dead when we are not; or accidentally through the sensible overflowings of new Comforts, which may carry the Soul out of that watchful Exercise of the Cross, which at such a time is most needful.

(*t*) Rev. iii. 2.

(*u*) 1 John iv. 19.

4. But

4. But whatever is the Cauſe of it, the Soul ought to enter into a ſtrict Examination of itſelf, to ſift every corner of it's inward Chambers, and to pray for a clearer Light to view all ſubtil Corruptions, that may gull it, and hinder it's Progreſs, and make it ſet up a Standard as though all were done. Oh! 'tis dangerous ſticking here, and reſting upon former Changes; for this tends to the indulging of ſpiritual Drowſineſs and Stupidity, and may bring the Soul in danger of loſing (*x*) it's former Works, by preſent Idleneſs and Relapſes: For God looks not at what we were, but what we are; our preſent State making us either capable of God's out-flowing Love, or obnoxious to his chaſtiſing Juſtice.

(*x*) 2 John verſe 8.

If ſo, awake dull Soul, think not to be
Excuſed from thy preſent Lethargy
By former Kindneſs, when the force of Love
Did pierce thy Heart, and made it upward move;
Awake and pray, that Chriſt in thee may give
New quickning to thy Dead, that it may live.

CHAP. IV.

1. *Many continue long under this Declenſion.* 2. *Confirmed by the Author's Experience.* 3. *His Recovery from it, by a clearer diſcovery of the narrow way to Life.* 4. *The Soul aſcends by retiring inwards towards it's Center, deſcends by moving outwards.* 5. *The Soul's Progreſs deſcribed.* 6. *Death the only way to Life.*

MANY Souls ſtick long in this Condition, before they make a new advance towards Perfection, uſually much reflecting upon their former work of Converſion, as the chief Baſis of their Comforts: And though ſometimes they look forward, and deſire (*w*) growth, yet that deſire of growth is ſo weak that it terminates in itſelf ſhort of effectual accompliſhment; and though they ſometimes begin, yet their endeavours are (*x*) nipt in their firſt Bloſſoming, and they themſelves caſt back into wonted Deadneſs, and ſo they come to run in a Circle, without getting ground of their Corruptions.

(*w*) Iſaiah 2. 19.

(*x*) Col. v. 7.

2. And I confeſs, I was long detained in this State, without any clear evident progreſs towards Eternity: And though I grew much in Knowledge and myſtical Notions of the Life, Death, Reſurrection, and Aſcenſion of Chriſt,

and

and of our Conformity to his Example; yet not in the Power of his Croſs, and Death, working the ſame in my Nature.

3. But afterward I came to a clearer ſight of the Narrow Way which leads to Life Eternal, and of the neceſſity of our exact *(y)* Conformity to Chriſt's Sufferings and Death, to bring us unto his Life, and Reſurrection: And that every degree of Life muſt come through a degree of Death; and the New-man *(z)* ſpring up by the continual decay of the Old. And though I ſaw This before, yet not ſo diſtinctly and effectually, as now. Here likewiſe I was more powerfully convinced of the *(a)* Straitneſs of the Pilgrim's Path, which leads through the Viſible and Inviſible Worlds, into the third Heaven: Every ſtep being to be made through Death and Reſignation; and that the Soul could not attain perfect Bliſs, but through a Death to *(b)* all things, which it came to love through the Fall. For as the Soul entered into Selfiſhneſs, ſo it muſt come out of it, caſting away all that cloathing it is covered with, through Luſt: And as it deſcended from Paradiſe into the Spirit of the World, and the Kingdom of the Devil, ſo it muſt re-aſcend out of the Spirit of the World, and the Kingdom of the Dragon, through the Root *(c)* of fallen Nature into the Boſom of *Abraham*. Here I ſaw what a real Progreſs the Soul muſt make from the External into the Internal from thence into the Eternal: And as it deſcended ſo it muſt aſcend; and as it fell by a gradual Change of the Will into Luſt and Earthlineſs, ſo it muſt Riſe by *(d)* a gradual renewal of the Soul, from Luſt into Divine Love. Here I ſaw nothing without us could advantage, but as it was apply'd, to make a real change within. For *(e)* except we turn, and become as Children, we cannot enter into the Kingdom of God. It muſt be by a Tranſmutation, and Metamorphoſis of the Soul from the Image of the Earthly into that of the Heavenly. Nothing can aſcend into Heaven, but that which came from Heaven, even the true *(f)* Image of God; the Earthly being predeſtinated to deſtruction: For Earth it is, and unto Earth it muſt return.

4. Now the motion of the Soul through the gate of Death towards Life Eternal, is the motion of a Spirit, which is to be looked upon as aſcending or deſcending, as it comes nearer or removes further from God the Center, as Bodies aſcend or deſcend in relation to their Center, by their tending toward or fromward the Viſible Heavens. *Upward* therefore to a Soul, is *Inward*; *Outward* is *Downward*. The Center is the Higheſt, the Circumference the loweſt. God is in the

(y) 2 Tim. ii. 11.

(z) Rom. viii. 13.

(a) Mat. vii. 13.

(b) Luke xiv. 33.

(c) 1 Peter ii. 21.

(d) 1 Cor. xv. 49.

(e) Matt. xviii. 3.

(f) I excludenot the Soul nor the reſurrection Body, for they both (veſted with this Image) ſhall arrive at Immortality, and poſſeſs Heaven, 1 *Theſ.* iv. 17.

Center, being the moſt Inward; Matter in Circumference, being moſt Outward; (g) yet God is in the Outward, as his footſtool, but in the moſt Inward, as his Throne; filling both, though in both, not manifeſt alike. In the Inmoſt, he ſhows himſelf wholly in the Love; in the Outmoſt, in Love and Wrath, Life and Death, Generation and Corruption: But in the Inward dark World, altogether in Death, Darkneſs, and Wrath; as in the Inmoſt, all in Light and Life.

(g) Iſaiah lxvi. 1.

5. Therefore our Progreſs is from the *Outward*, through the *Inward*, to the *Inmoſt*. The *Outward* is the place of Good and Evil, and as to its corrupt State, the Kingdom of the Beaſt. The *Inward* is two-fold, either the *Dark* or *Light* World. The *Dark*, is the Kingdom of the Dragon, the Center of Evil and Wrath: The *Light* World is the Paradiſical Sphere, or that Garden of *Eden*, which is ſituate alſo in its *Meſopotamia*, or betwixt the two great Rivers of Wrath and Love. The firſt of which is called (*Revelation* xix. 20.) *The Lake of Fire, burning with Brimſtone*; the laſt, Rev. 22. *A pure River of Water of Life, clear as Chryſtal, which proceeds out of the Throne of God, and of the Lamb.* The *Inmoſt*, is the eternal Sanctuary, or the true eternal Tabernacle of God, and that ſpiritual Land of Peace, where *Abraham*, *Iſaac* and *Jacob*, and all the glorified, departed Saints live and inhabit.

6. But none can ever reach This, but through the perfect Death; and as we die daily, ſo we riſe nearer it, Death giving us a gradual paſſage towards this Eternal Kingdom of Life.

And is it ſo, that Death muſt waft us ore,
The Sea of Nature, to the Heavenly ſhore?
Then bring thy Boat, bleſt Death, that thou and I
May ſail together towards Eternity.
A ſweet Companion thou wilt be to me,
Till I imboſom'd am in Unity.

CHAP. V.

1. The Soul ſeeing the neceſſity of being made conformable to the Death of Chriſt, reſolves upon a total Self-denial. 2. The great Oppoſition it meets with here. 3. How the Soul overcomes that Oppoſition. An Exhortation to Love the Croſs.

1. THE Soul having arrived ſo far as to ſee the neceſſity of a complete Death, and of a perfect Conformity to the Croſs of Chriſt; and diſcovering much Self-

ſhneſs

fiſhneſs which before it ſaw not, as matter of this Death and Croſs, and begins afreſh the ſerious Practice of the Croſs, with great earneſtneſs and reſolution of Spirit, to indulge *(i)* nothing that ſtands betwixt it and God. Now it enters upon a ſtrict Enquiry into its own Heart, ſearching its own Jeruſalem with the Candle of the Lord, that ſo all Selfiſhneſs may be diſcovered and extirpated; and now it finds, that although (before this Diſpenſation) the chief Bent of the Will inclined habitually toward the Good, yet it was not ſtrong enough to bear down that Oppoſition of Fleſh that hindred its conſtant Aſcent toward Heaven, and had therefore need of a new Alarm from thence to awaken it, and raiſe it from that Bed of Drowſineſs, and arm it with Power and Reſolution to caſt out the *(k)* Relicks of the Fleſh, and Corruption, and defend itſelf againſt the Aſſaults of the Devil, who having long poſſeſſed the unregenerate part of the Heart, is loath to quit his hold, leaſt the Soul ſhould get wholly out of his Kingdom and reach.

(i) Phil. iii. 8.

(k) 1. Cor. v. 7.

2. At this remove therefore the Spirits of Darkneſs *(l)* exceedingly oppoſe and uſe all their art and ſtrength to betray and weaken the Soul's Endeavours. Here then begins a new and great War in the Soul between the Seed of the Woman and the Serpent. *Michael* and his Angels fight againſt the Dragon and his Angels; Chriſt and Anti-Chriſt ſtrongly oppoſe each other. The Wrath and Love bring forth their mighty wonders, being both ſtirred and awakened afreſh in the Soul.

(l) Rev. xii. 7.

3. But the Soul being now ſenſible of its preſent ſtate, and ſeeing that there's no Safety where the Devils have ſuch acceſs and influence, ſinks down into the Mercy and Love of God, and flies to the Croſs, embracing and delighting in it; that ſo the *(m)* Blood of the Croſs may be ſhed unto it, to cleanſe it throughout, and to take away thoſe Stains, which are the Devil's Manſions. And here it clearly finds, there's no way of triumphing over the Prince of Death, but through Death; ſo *(n)* it dies daily, to that the Evil One lives in, and lives to that which is death to Sin. In this way, there may much Diſcouragement ſometimes ſeize on the Soul, thro' the ſtrength of Satan's working and reluctancy of Fleſh, and the outward Man, which is loath to ſubject his Neck to the ſharp Axe of Death. But this Bitterneſs is recompenced with that Refreſhment the Soul finds in it's Conſtancy of Self-denial, which is attended with many glances of Divine Comfort darting in upon the Soul to encourage it; and though it ſhould, for a while, remain in this Progreſs, which is bitter to the Fleſh, without any ſenſible Comfort (which

(m) 1. John i. 7.

(n) Rom. vi. 5.

may well be, through that great oppoſition the Dragon will make at this remove of the Soul); yet when Patience hath had its Work, and the Soul is come to be wrapt up in Contentation and Paſſiveneſs, as to any Change of its Condition, and ſo fitted for Enlargement, the ſhowers of God's Love will ſeaſonably and ſweetly deſcend to the ſtrength and bleſſed Support of the Heart; ſo that it will be forced to cry out, *It is good that a Man ſhould both hope and quietly wait for the Salvation of the Lord: Lam.* viii. 20. And what the Spirit ſometimes now enjoys, ſo ſweetens the Croſs that it cannot but thus break forth.

4. *Why ſhould the Soul refuſe that Croſs*
That Gold returns inſtead of Droſs?
Why ſhould it fear that piercing Nail
Which rends away the fleſhly Vail?
And gives a Proſpect of that Place,
Which Time and Age cannot deface.

CHAP. VI.

1. *The Soul's advance in Self-denial.* 2. *By ſome ſight it hath of the inward ſpiritual Body.* 3. *With it's five inward Senſes and their Objects.* 4. *Which all are not equally aware of.* 5. *This opening of the inward Senſes affords a great Support.* 6. *But is not attainable without a dying to the Darling commanding Luſt.* 7. *The Soul praiſeth God for deliverance from this Yoke.*

1. BY this time the Soul begins to delight in the habit of (*p*) ſtrong Self-denial, and watches diligently over itſelf, to diſcover whatever is to be ſlain upon the Croſs of God's pure Will: And now it begins to be aſhamed of all Paſſions and Affections that flow from the Animal Man; and therefore much reſtrains it, and keeps it in ſubjection to the Angelical; which is according to that Order, God himſelf ſet at the beginning. Now it likewiſe ſees how the Animal Mortal Part (with its Motions and Paſſions) is too much imbraced by moſt; few underſtanding how it was in the Beginning; or how it is to be changed, and again ſubjected to the Angelical Part, in the Children of the Reſurrection.

(*p*) 1 Cor. ix. 27.

2. But the Soul having now ſome Sight and Enjoyment of the inward Spiritual Body, raiſed from the Dead, is much aſhamed of the outward Body, which ſtands in the Curſe, under

under awakened Wrath; seeing what Temptation Spirits are exposed to, by Union with this, which should continually be under the Law of Mortification, till it's Change; lest through it's Earthly Inclination, it should infect the Intellect (and draw the immortal Soul into Defilement) which now dares not hearken to the Allurements of the sensitive Spirit, which as tempting *Eve*, oft presents the Apples of Mortality, as those which are pleasing to the Eye, and good for Food.

3. But through the renewal of the Spiritual Body, with it's (*r*) five Faculties, or Powers; (answering to the five Senses of the external Body) the Objects and Pleasure of the Outward begin to be forgot, and to displease, instead of alluring and affecting the Heart. For by the *Exercise of the Internal Senses*, we see Spiritual Objects, as the Internal Light World, Visions of Angels, and Visions of Representation. In this state we likewise hear the Songs, Voices, and Harmony of Angels, with the Harpers upon Mount *Sion*, who there continually praise the Lord; we smell the Perfumes of Christ's Garments, and are often entertained with Paradisical Odours; we touch and feel the powerful tincture of Christ's Body, which many times strongly affects the Heart with powerful delight: We also oft taste the heavenly Manna, and those Dews of Paradise which are sweeter than Honey, to that Part which receives them.

(*r*) Heb. v. 14.

4. I could here more largely particularize the several Objects, Delights, and Enjoyments of the inward spiritual Senses; but because there may be great (*s*) Variety, according to the different Gifts and Capacities of several Persons; and in regard some (for ought I know) may pass far in the Progress of the New-Birth, without a particular knowledge of those Enjoyments; I shall not instance in many particulars, I could; nor set down my own (with some others) peculiar, and various Experiences.

(*s*) 1 Cor. xii. 5.

5. Yet in general, I cannot but affirm, that the unlocking the Senses of the inward Man, is a great Priviledge: And that the Soul by it attains many great Supports and Refreshments to uphold it, and give it encouragement to hold out to the End. For truly, this Communion it lives in now, with the (*t*) Angels of God, and other divine Objects, continually minds it of Heaven and Paradise; and exceedingly draws the Heart from all that is in the World, where Death and Corruption is writ upon every thing; and the Dragon and Beasts bring forth their various Wonders, But in this state the Soul blesseth God for that Constancy he afforded under the Cross; and for that Death it hath undergone,

(*t*) Heb. xii. 22.

gone, in Resignation to his Will, which hath proved a Passage into this Life; in which the Soul beholds the opening of a (*u*) new World, with it's glorious Hosts: And begins to feel the Sweetness of the Angelical Life, and to see what we fell from, by descending into the Spirit of Mortality, and the sensitive Nature.

(*u*) 2 Kings vi. 17.

6. Now this state cannot be attained but by a Death to that which was the chief Engagement of the Soul to the World, and the primary Chain that hindred its gradual Ascent towards God. And we may find there is something in every one, which is the (*w*) Soul's *Delilah*, that shaves it's Locks and betrays it's Strength; and whilst this remains, it cannot effectually grow in the Love of God, and Conformity to Christ's Death. But when this subtle Harlot comes to be discovered and killed, the Soul flies apace, and very swiftly to Eternity; for when this Wheel is taken away, the smaller that depended on it, lose their Strength and Motion, and so cease with it; giving Freedom to the Soul, of tending towards its true Center.

(*w*) Heb. xii. 1.

7. Which (having regained this Liberty, and attained in some Measure the Restoration of the Holy Powers of Sensation) sings a Song of praise to God, in this manner.

Blest be that Power, which hath that Idol broke,
Which did so long depress me with her Yoke!
Blest be that Hand which hath restor'd to me
An Eye, within this World, a World to see!
Where Angels and blest Spirits freely move,
As they are acted by the Laws of Love;
Whence they a Visit (x) sometime deign to give
To those imbodied Souls that purely live.

(*x*) Gen. xxxii. 1. 2.

CHAP. VII.

1. *The Soul's advance in the strait Way of Resignation by resisting unto Blood and forsaking all.* 2. *The Members of the Body of Sin that are to be Crucified.* 3. *Natural Affections, how far exempted from this Crucifixion.* 4. *The Christian Marriage State described and compared with the single State.* 5. *The Comforts we meet with in the way of entire Resignation and Renunciation.*

1. THE Soul having now attained to the Death of that which so long hindered it's growth in the pure Life (and to the Enjoyment of those spiritual Objects, which exceedingly

exceedingly refresh and quicken the Heart, in the midst of all Discouragements) proceeds chearfully in the strait way of Resignation; (*x*) offering up it's Sin Offering daily as a Sacrifice to the Father's Justice. For now the daily Oblation is restored in the Holy Place, which must continue till the Death of Sin, and the rending away the Vail of (*y*) Flesh from before the most Holy: Now therefore the Circumcising Knife of God's Power constantly cuts off the fleshly Part, which is offered up in the Fire of Justice, and consumed before the Lord. Now the Soul sees it must resist to Blood, that is, to the (*a*) Death of the Body of Sin, which is wholly to be separated from the Spirit, with all it's Members: For this is that false Covering it hath wrapped itself in through the Fall, instead of that naked Innocency in which there was no uncomelineſs, and therefore (*b*) no Shame: Except therefore this fore-skin of the Flesh be cut off, the Angelical Robe cannot be put on: And as that falls off, this is assumed; increasing as that decays: For, they cannot both rise and fall together; for while the outward Man Decays, the inward Man is renewed Day by Day. Here it clearly appears, we must forsake all; otherwise we cannot be Christ's Disciples: All Objects of our Carnal Affections, all Complacency in fleshly Things; all Self-Propriety in the Will of Nature, which came in through the Fall, and the Soul's departing from the universal Charity, (the true Ground of heavenly Community) into the particular Objects of Self-affections, which as it hath been awakened by the Soul's going out of God's Will, into its own; so it must be crucified by returning from itself into the pure eternal Will of God, which we can never attain, till we (*d*) are dead to the Affections of the sensitive Part.

(*x*) Rev. i. 6.

(*y*) Heb. x. 20.

(*a*) Heb. xii. 4.

(*b*) Gen. ii. 25.

Luke xiv. 33.

(*d*) Gal. v. 24.

2. For carnal Love, Joy, Hope, Fear, Desire, Displeasure, are all the selfish Motions of the Natural Man, the corrupt Members of the Body of Sin, together with earthly Pride, Covetousneſs, Envy, Jealousy, Emulation, Wrath, Strife, all which are the Legs of the Earthly *Adam*, and therefore to be cast away and (*e*) destroyed; and in their Fall, the Will comes to be crucified to all their Objects, and so to all selfish Propriety. Here we come to lose our own Lives, to hate our selfish Motions, to be slain to all fleshly Things, the Will hath espoused, instead of God in Christ. Here we begin to be truly Poor, renouncing all (*f*) for Christ, in a resign'd Will and mortified Affections, as also, a Moderate, Charitable and Sanctified use of all temporal Things. And as to the Case of Property in Earthly Estates; it is good to know and declare Impartially, the full and per-

(*e*) Col. iii. 5.

(*f*) Matt. xix. 27.

ſect thing deſign'd to be brought forth in the Church, that Chriſtians of this Day may at leaſt wiſh and pray for it; tho' it ſeems indeed to be almoſt impracticable in the preſent degenerated State of the Chriſtian Church: Nor to be ſet upon without an Aid and Concurrent Power of the Holy Ghoſt, like that in *Pentecoſt*, where no Man call'd any thing that he had his own, but they had all things in Common. It is certain that Covetouſneſs in the deſire of the natural Man, hath been the cauſe of all thoſe Engroſſings of Land and Money, which moſt are Involved in, and Chriſt with his Diſciples, and his Diſciples afterwards with their followers, gave a Pattern, and made a Beginning of the Renewal of the Law of Love; which regards our Neighbour or Brother as our ſelf. And the leaſt we can do in this Point at this Day, muſt be for thoſe that have Eſtates, to be as tho' they had them not, and to uſe them as Stewards for God and Chriſt, and alſo with regard to his Body or Members, being Communicative according to the Will of God, in the more enlarg'd and generous Proportions of Wiſdom, Goodneſs and Love. We are alſo in this to ſee our preſent Shortneſs, and bemoan the loſs of the Spirit and Power of Primitive Chriſtianity; and ſtand ourſelves ſo looſe and indifferent to all things, that if, or whenever God may pleaſe to reſtore the Primitive Spirit, Power and Life of Chriſtianity again; we may be in a Poſture prepar'd and ready to give up all, and Concur in the more perfect Manner of ſuch a bleſſed Day, *viz.* In a Heavenly Community here on Earth, which may Imitate the Holy Angels and Glorified Saints above, who inherit their Eternal ſubſtance, as their Eternal Joys, without any Self-appropriation, in bleſſed Unity and Community.

3. Here we likewiſe die to, and forſake earthly Relations, as part of that we call Ours: And though we are not to deſtroy natural Affection, nor to neglect the performing of any due Obligation laid upon us by the Law of Nature, as it accords with the Will and Juſtice of God; yet we are to die to all ſuch Propriety of Affection, as flows from corrupt Nature, and hinders the impartial Communication of our Love to every one, according to the perfect Example of our Heavenly Father, who takes in no fleſhly Reſpects, in the giving forth of his Love to his Creatures, which is our Pattern to imitate; for we are to be perfect as our heavenly Father is perfect.

Luke 14. 27.

4. Here thoſe that have Wives, are as though they had none, in Sanctification of the Marriage Bed, and ſubordination of inferior Deſires, by a ſuperior regard to Chriſt the Spouſe of the Church, whereof they are here appointed a Holy

Holy Figure. Thus forbearing to Idolize the Woman of the World, and returning to the true Mother and Spouse of the Soul in Christ Jesus, *viz.* The Virgin *Sophia*, or the Heavenly Wisdom, who is the unspotted Mirror of the Eternal World, the first and Chief Spouse of Christ, see *Rev.* xii. 2. And they who can receive it, follow the Example of Christ, who lived and died in Virginity, as he was born of a Virgin: And this they do for the Kingdom of Heaven's sake, according to that precept, *Mat.* xix, 12. *He that is able to receive it, let him receive it*; where Christ speaks concerning the abstaining from Marriage, and of those that have made themselves Eunuchs for the Kingdom of Heaven. Whence it is clear, that a greater degree of dying to, and crucifying the Root, whence the enjoyment in that State comes, is to such a real mean to the greater growth and encrease of God's Kingdom in the Soul, which is to be presented as a Chaste Virgin to Christ, 2 *Cor.* xi. 2. And St. *Paul*, 1 *Cor.* vii, 21, 32, 33, 34. 35. prefers the Virgin State far before the Married; and therefore Verse the 7th, saith, *I would that all Men were as I am:* Which certainly he spake according to true Light, sound Judgment and great Experience in the Work and Progress of Regeneration.

5. But in a Word, in this State before described, we come to see, that we our selves are not our own, but the Lord's, and that we are to consecrate our Bodies, Souls and Spirits to him, and to resign up all we call ours to him, whose is the Kingdom, and the Power, and the Glory, for ever. And truly our gradual Incorporation into the Body of Christ, with the Enjoyment of new Relations and Treasures, which are Spiritual and Eternal, make it the more easy to die to, and forsake all earthly Things; which being of a lower Nature, shew their Rise by their Fall; for being of the Earth, they are Earthly, and return to Earth, as utterly (*b*) incapable to enter with us into the Kingdom of Love. As we then leave the Spirit of the World, they leave us; and so we arrive to a good degree of Conquest and Victory over that (*i*) Beast, which rules the whole World, which gives the Soul occasion thus to express itself in praise.

(*b*) 1 Cor. xv. 50.

(*i*) Rev. xiii. 16, 17, Though I hint at the mystical Sense of the Beast in *Rev.* xiii. yet I deny not the Historical, as it hath been truly applyed to a Succession of Persons in the signally lapsed or Antichristian Church.

Blest be that Power, by which the Beast
Is made to serve, and we releast
From that base servile Drudgery,
Which some mistake for Liberty.
Sad Liberty! that chains poor Souls to Dust,
And soils immortal Things with mortal Rust.

CHAP.

CHAP. VIII.

1. The Soul's conquest over Imagination. 2. Disturbing the Rest of the inward Man. 3. Means whereby this Conquest is obtain'd, viz. Watchfulness and Exercise of the Cross. 4. As also Faith and Perseverance. 5. Other helps towards this Conquest. The chiefest whereof, a continual Sense of the divine Presence. 7. Intellection superior to Reason. 8. Sense of the divine Presence is without Phantasms. 9. The Excellency of intellection or intuitive Knowledge. 10. Reason oft Misguides the understanding in spiritual Matters. 11. An Exhortation to seek the divine Light.

1. THE Soul having arrived so far in the Circumcision of the Heart from the Body of Flesh, and in the Renovation of the Spiritual Image, cannot but have attained a good step in the Command over *Imagination*, especially in the death of it, to Complacency in any corrupt fleshly Object, which now becomes too gross for the renewed Mind to regard. But yet we shall find the Tempter working much upon Imagination, sometimes taking advantage of the strong Influences of the external Heavens; and if we are so strong as to reject Thoughts which tempt to speculative Delight in Objects, which our corrupt Nature formerly imbraced, but now (being changed) abhorreth; we shall find the evil one drawing us to close with, and entertain thoughts not evil in themselves, yet very evil to us, because they present and feed the Soul with unprofitable Pictures, which should be alone entertained with the sweet Meditation of Christ's Love, and the Way to be compleated in it.

2. And I know many are exceedingly troubled with the working of their Imaginations on inconsiderable trifling Objects, when as they dare not entertain any Thoughts grosly evil; and where this State is grown into a long Habit, it will be difficult to come out of it, though a Soul be very sensible of the Vanity of it, and long to be freed from it, as finding the Imagination in these workings, to be like the Witch of *Endor*, raising up the old Prophet *Samuel*, or the inward Man, from the sleep of Silence, and innocent Stilness, to be disquieted with vain earthly Things, 1 *Sam.* xviii. 15.

3. In this case therefore, it concerns the Soul to stand continually upon it's Watch, lest it be sometime snatcht away unawares, and ingaged in Vanity, before it sees where it is. Here the continual Exercise of the Cross is very necessary, that by it we may (*k*) cast down Imaginations, and lead

(*k*) 2 Cor. x. 5.

lead Captive every thought into the Obedience of Christ: So that the chief work now, is the reducing this moveable Sea into Subjection to the illuminated Understanding: Therefore the Soul prays and strives continually against the Power of Imagination and Activity of Thoughts, which hinder the silent actings of the Intellect upon Eternity, and supernatural Truths.

4. And here Faith and Perseverance are very needful: We need Faith to believe that by the Power and Strength of Christ we may overcome these Imaginations; and Perseverance, that we may not faint in the Way, and give over the constant Exercise of the Cross in rejecting, beating down, and ceasing from these Motions of the imaginary faculty, till we come to be Conquerors, and to Command them; which is possible through Christ, who is come into our World, to destroy the Works of the Devil, and to rule till he hath put all his Enemies under his Feet, of which these idle Thoughts are a part.

5. And as the Soul here uses the Power it hath received from Christ in checking, rejecting, and beating down all idle Thoughts, as a means to overcome them; so likewise it is oft exercising of it's Understanding upon the eternal Love and free Grace of God, and in considering the mystery of that (*l*) Paradisical World, in which the Angels and Spirits of the just are. It much also reflects upon the Presence of it's Saviour who hath promised to be with us to the (*m*) end of the World, filling (*n*) all things in his divine Nature, for he continually stands at the Door and knocks, so that the Soul waits every Moment for the fulfilling of that Promise of his coming into it, and supping with it, *Rev.* iii. 20. And this constant attending upon God with the Eye of the Understanding, proves a very effectual Means to the destroying of those Imaginations which come to Entangle the Soul in unprofitable Diversions.

(*l*) Phil. iii. 20.
(*m*) Matt. 28. 20.
(*n*) Eph. iv. 10.

6. In this Practice, the Understanding gets such power over the Imaginations, that it enjoys almost a continual sight or (*o*) apprehension of God's Presence; and sees beyond the working of Imagination, by the (*p*) Eye of the Understanding enlightned, and by little and little attains that Strength, that although we should have necessary occasion to take up our Thoughts in some external Employment, yet the Understanding pierceth thorough it, and in the very time of exercising it's Reason on that particular, it hath strong and clear Apprehensions of the Presence of God, and the Spiritual World.

(*o*) Heb xi. 27.
(*p*) Ephes. i. 18.

7. Which clearly shews that Intellection, or the true acting

ing of the Understanding, is somewhat beyond Reason, which is not able to do two things at once, and act upon several Objects, at the same Instant.

8. And this constant Apprehension or Sense of the divine Presence is without any Phantasm, it being in that Moment when the Phantasms, are employed upon another Object; and they having somewhat of Materiality, cannot afford that spiritual Sight and Apprehension such a Soul hath constantly of God, which is without (*q*) figure, colour, or similitude; yet I must confess the usual Contemplations of the Soul (in this state) upon spiritual Truths, and Scripture Verities, are not without the use of Phantasms, which being ordered by divine Light and Wisdom do in some Measure (according to their Nature) express spiritual Truth.

9. Though I confess this is far below the true Intellection of the Understanding, informed with the presence of divine Light; in regard these Phantasms, being generally drawn from Corporeal Objects, cannot reach the Office of a Spirit. And truly here the Soul plainly discovers it's fall from the divine Mind, (*r*) Image, and Light (in which it saw intuitively, and could give (*s*) Names according the Natures of Things) into the imaginary (*t*) Spirit, which belongs to this World, and is too gross a Glass to express truly and essentially, spiritual eternal Objects.

(*r*) Gen. 1. 27.
(*s*) Gen. 2. 19. 20.
(*t*) Eccles. 7. 29.

10. And here it appears how easily Man's Reason (being the apt and methodical ordering of his Phantasms) may (*u*) misguide the Understanding in spiritual Things, as in Comments upon Scriptures, which were inspired by the Holy Ghost, and wrote by Revelation; and so require the (*w*) help of that same Spirit, to elevate the Understanding above Imagination, in the true Interpretation of them; especially in things which are out of the Road of those Moral Verities, which the Light of Nature impresseth upon Mens Consciences, to steer them in their Lives and Conversations.

(*u*) 1 Cor. 2. 14.
(*w*) John 14. 26.

11. *Then let us pray for that true Light,*
Which gives a true and constant Sight,
Of God, Christ, Angels, who do lie
Much deeper than laps'd Reason's Eye;
Which in the Glass of Phantasie,
A lively Picture may espy,
But not the Essence of true Verity.

CHAP.

CHAP. IX.

1. *The Soul arrived to this State, caution'd against three failures apt to hinder its Progress.* 2. *The restraining of all Thoughts recommended.* 3. *Whereby irregular Imagination is overcome.*

1. THE Soul having arrived so far, as to enjoy almost a continual apprehension of the Presence of God and Angels, finds itself much freed from those vain Thoughts, which in former Dispensations were very troublesome: But being Conqueror over these, it must *take heed* lest the new Objects of Heaven, Angels, and spiritual Gifts, set the Imaginatton too much a work, in representing their Excellencies, and picturing forth such a State of the Soul enriched with them, which may yield too much imaginary Delight, and draw the Spirit into the admiration of fine pleasant (*x*) Pictures instead of the true Substance. Therefore we are strictly to *watch* over the Phantasie, which may easily err in this particular, and not without great prejudices following upon it: For first, by such working of Imagination, we come to slacken the Exercise of the Cross, both upon Imagination itself, (which (*y*) is continually to be restrained, and as much as is possible reduced in subjection, to the illuminated Understanding) and also upon the Relicks of the Old Man in any other Faculty, which are always to be slain in their first Buddings; and therefore to be strictly eyed; which cannot be, whilst Imagination is so busie in its motions,

(*x*) Isaiah 2. 16.

(*y*) 2 Cor. 10. 5.

The second is, that Complacency which the Soul may take, by representing itself adorned with, and enjoying the Gifts of Hearing, Seeing, Touching, Tasting, and Smelling, in a spiritual Way, (with all the Beauty and Sweetness of the Objects of those Faculties) both in itself so priviledged, and in the Objects themselves; most of which being but Streams, and not the Fountain itself, the Soul may be in danger of taking too much delight, and so of being entangled in them.

The third inconvenience is, the obstructing that *still Silence* of the Soul, in which it (*z*) should be oft wrapped up, as a mean to those extraordinary effusions of Light and Power which God many times affords the Soul in its passive quiet waiting: Whereas this labour of Imagination, too much keeps the Soul in Action, and so in an unfitness for those Divine Impressions, which very seldom come down, but into a Spirit profoundly silent. Seeing then there may be so much danger in indulging Imagination, even in these

(*z*) Psal. 46. 10.

pure

pure Objects, we ſhall find it very requiſite, oft to ceaſe from all Imagination, and to act no Thought upon any thing, in the heights above, or the depths below; I ſay no Thought, Thoughts being but Images, which reach not the Eſſence of ſpiritual Objects. But this Practice excludes not that general, conſtant, intellectual ſight and apprehenſion of God, which the Soul (thus far arrived) enjoys. Therefore I ſpeak not here to thoſe who have not attained a continual, habitual apprehenſion of the Divine Preſence; for if they ſhould ſtrive to ceaſe from their good Thoughts, they might fall into a kind of Stupidity, far worſe. But I here give Directions to thoſe who having attained conſtant habitual Communion with God, preſs after Perfection in their conſtant Progreſs, through all Impediments; of which, this working of Imagination being one, we here give experimental Directions to overcome it.

2. And certainly there is no better way than the Annihilation of all Thoughts, and retiring from the Phantaſie into the Silent (*a*) Mind, which more fits the Soul for Divine Irradiation, and ſpiritual Imbraces; for the more quiet we are the leſs reſiſtance we make againſt a ſupernatural Impreſſion, and the eaſier we perceive the beginnings of Divine Attraction, and ſo yield our ſelves to it. And truly, when the Soul hath attained the Power to throw itſelf (as oft as it is meet) into the ſilent ſuper imaginary State (which muſt be attained by the habitual conſtant Practice of it) it will then come to internal (*b*) Openings, and intellectual Sights of the Inviſible Worlds, and many times receive quickening Glances from the Eternity, with thoſe ſtrong infuſions of Love, that bring the Soul many times near to a Rapture. And truly, the enjoyment we have in this State fully recompenceth all that Self-denial, we paſs through to the Attainment of it.

(*a*) Rev. i. 10.

(*b*) Rev. iv. 2.

3. Here then the falſe (*c*) Prophet (which is irregular Imagination) comes to be conquered, being commanded by the inward Mind, that now oft draws up the Soul into the Paradiſical World, from the motion of Phantaſie and Imagination.

(*c*) Rev. xvi 13, and 19. 20. Though I here allude to the falſe Prophet mention'd in the *Apocalypſe*; yet I exclude not the Eternal Prophetick ſenſe of this or any other part of the *Revelation*, which is a Prophetick Hiſtory of the Church to the End of the World.

And now the Soul doth bid Adieu
To Phanſies glaſs 'cauſe 'tis not true;
And to that Mirror turns its Eye
Where Things are view'd Eſſentially:
And there in ſilence waits that State to know,
To which all former Diſpenſations bow;
Wait on, bleſt Soul! and know this Paſſive Life
Will ſend thee into Oneneſs, from all ſtrife.

CHAP.

CHAP. X.

1. *The conquest over Imagination, and the Animal or natural Man, discovers the growth of the Image of God in the Soul.* 2. *From hence flow spiritual Relations.* 3. *The Reason of spiritual Union and Sympathy.* 4. *Enjoyments flowing from spiritual Relations.* 5. *The farther we are remov'd from the Animal Life, the more Universal we become.* 6. *An Exhortation to quit our natural State, for that which is Spiritual.*

1. IMagination being now overcome, and the Animal Man mortified, the Soul cannot but clearly discover its growth in the Image of God, and the Resurrection of the Angelical Man, which now evidently perceives itself springing up in a new Principle, above the Spirit of the (*d*) World, and it's mixt Laws: And here we come to own and receive *new Relations*, contracted by our Progress in the New Birth, and our tendency from the Spirit of the World toward Eternity. (*d*) 2 Cor. ii. 12.

2. And as through the Act of Generation we came to be invested with earthly Relations, so by the Work of Regeneration we come to possess those that are Spiritual. Here we come to honour God, as our Father in the Spirit, (not excluding any other of his beloved Ones, who have been instrumental to beget us into the divine Imagine and Wisdom) and Jerusalem above, as our true (*e*) Mother: And so all other Saints who have been begotten by the same Power into the same Nature, become our true Brothers and Sisters; all standing upon one Root, drawing one Nourishment, and knit together by (*f*) one Spirit, which is the Instructor, Leader and Comforter of all. (*e*) Gal. iv. 26. (*f*) Eph. iv. 4.

3. But we shall here find a *nearer Union and Communion* amongst those who have been by one particular Instrument begotten into the Life of Christ, having a peculiar Vein of spiritual Enjoyment running through them; which others, who received not that particular Tincture, do not partake of. And had we lived in the Apostles times, we should have seen this among the Primitive Christians; for certainly they that were begotten by St. *Paul* had a particular Endearment to him, and to one another; and so it may be said of those that were converted by *Apollos*, *Cephas*, and others: Which is clear by that Scripture, 1 *Cor.* i. 12. *Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas.* And though St. *Paul* blames them here for Contention, Emulation and Irregularity in their particular Affections, to their spiritual Fathers; yet not for a peculiar owament of those who instrumentally converted them; for that is according

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Where Things are view'd Essentially:
And there in silence waits that State to know,
To which all former Dispensations bow;
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(g) James 5. 20. cording to the Law of pure Justice, (g) seeing *he that Converts a Sinner, saves a Soul from Death, and covers a Multitude of Sins.* And St. *Paul* himself in some places speaks of himself, as a spiritual Father, requiring of those he had begotten into the Faith, due Respect, Obedience and Love. But amongst those who are thus peculiarly united, we shall see some more closely knit in spiritual Agreement than others, and essenced into one anothers Spirits; as may appear by that great Union which Christ had with St. *John*, and that particular Affection he bare towards him, which was the reason why St. *John* was called (by way of emineney and distinction from the rest) *The Disciple whom Jesus loved.* Now when we come to experience this, we shall know the meaning of that Scripture, where *Bone* is said to come (*b*) to *his Bone*: For as some Bones are locked one in another, and some Members grow more immediately one out of another, though all make up but one organical Body: So some Spirits are nearer united in Christ's Body than others, and stand closer jointed, and more intrinsically compacted, but all make up but one spiritual and mystical Body. And this we shall find to flow from the Harmony and Agreement of Spirits and Natures, as they were signatur'd in the first Moment of Existency: For Grace and the work of Regeneration do not destroy our Natural signatures, only rectifie them by that heavenly Principle which reduceth all our Spirits into the highest Perfection they are capable of, by their primary Model and Frame. Hence it appears that they are more truly Brethren (even according to natural Nature,) who thus agree, and correspond in their Essences, then they that are ordinarily called so, who are many times very contrary signatur'd. And the reason of this Assertion is, in that when our Natures come to their perfect rectitude and Restoration by Union with God; this secret propension and harmonious closing with those that are like-essenced, remains; whereas from meer natural Relation, there nothing continues; though in those who are related, there may be this Agreement too: But meer Relation is not the cause of it, but that secret Law of Influence, which God hath established to signature some one way, some another; some in much agreement and proportion; others more differing, tho' all representing something of that variety which is wrapt up in the Unity of the eternal Nature. I could not but give an hint of this, because it may open some things concerning Relations, which may lye dark to those who know not the deepest Ground and Root of them.

(b) Ezek. 37. 7.

4. But I shall proceed to the further opening of those

Enjoyments

Enjoyments, which flow from Union with new Relations, which come now to be very dear; because the ground of their Relation is so pure and good, being (*i*) not of Man, or the Will of Man, but of God. Here we shall experience the happy Effects of our pure Union, which produces that Divine Love, that none can know, but those that enjoy it: But this will be strongest, where there is most Harmony and Agreement in Spirits and Natures; because the eternal Tincture works upon, and through every thing according to its Nature and Capacity: Hence we come to enjoy more from some, than others; and some from us receive more than others. But that brotherly Love and Friendship, which now come to be renewed in Spirit, far transcend any enjoyments meerly Natural: And whatsoever we parted with, in dying to all earthly Affection and it's Objects, we regain in the Resurrection of our Spirits, in this pure Love, which is not Affection, but something above it; not consisting in sudden out-flowings and eruptions, but in a constant sweet inclination, and secret propension of the Spirit, to those which are one with it, in the pure Life: And this good-willingness is so great, that from it the Soul could give (*k*) it's Life (or if there were any (*l*) thing dearer than Life) for it's Brother; and those Sufferings to free others from them. In this state there will be a sympathizing in Joy and Sorrow; and where the Union is eminently great, there may be some knowledge of each others Condition, at a (*m*) distance; which comes from their being essenced in each others Spirits and Tinctures, which is the cause of this invisible Sympathy.

(*i*) John i. 13.

(*k*) 1 John 3. 16.

(*l*) Gal. iv. 15.

(*m*) Col. xxiv

5. And they that are in this near Union, feel a mutual in-dwelling in the pure Tincture and Life (*n*) of each other: And so, the further we come out of the animal Nature, the more universal we are, and nearer both to Heaven, and to one another in the Internal; and the fitter instrumentally to convey the pure streams of the heavenly Life to each other, which no external distance can hinder. For the divine Tincture (being such a spiritual Virtue, as Christ imprinted into the Heart of the Disciples, with whom he talked after his Resurrection, making their *Hearts to burn within them*,) is able to pierce through all distance, and reach those that are far absent; because it is not Corporeal, nor Subject to the Laws of place or time.

(*n*) 2 Cor. iii. 2.

Now this is known to some by Experience, who in absence enjoy such influences of Spirit, and secret Insinuations of of spiritual Virtue from one another, that they cannot but value this spiritual Communion, above all Enjoyments in the World; which compared to it, seem but like the basest Metal to the purest Gold.

6. Then quit that wretched ſtate, immortal Soul,
Where poyſon'd Ghoſts in fleſh together roll;
And take thy flight into that Mount of Love,
Where New-born Spirits in bright Bodies move,
And ſport themſelves in that Eternal Joy,
Which totally excludes Luſt's baſe alloy.
Luſt's left below for thoſe that fleſh deſire;
Love dwells on High, Love fills the Heavenly Quire.

CHAP. XI.

1. *Danger of ſelfiſhneſs from the Enjoyment of theſe ſpiritual Relations.* 2. *And from Gifts of the Spirit.* 3. *How to obviate theſe Dangers.* 4. *Tho' not without Difficulty.* 5. *And Conformity to the Death of Chriſt.*

THE Love which in this ſpiritual Union, (before deſcribed) we come to enjoy, is unexpreſſibly refreſhing, proving to be ſweeter than the Honey or the Honey Comb; and continually raiſeth the Soul to the true Fountain of it, who being the true cauſe of all pure Union, both preſerves and increaſeth it.

1. But the Soul now having a View, and Experience of the Beauty and Sweetneſs of the Spirits of other Chriſtians, and of the Excellency of that Love which may be enjoyed thro'them, may (if it be not prevented by much Self-denial and Watchfulneſs) ſuffer very much *Selfiſhneſs* to ſpring up in a new Dreſs: For here may ariſe ſpiritual Covetouſneſs, or a deſire of engroſſing Spirits to ones ſelf. Here ſpiritual Pride may alſo diſcover it ſelf in deſiring much eſteem of ſuch; Envy may likewiſe ſtart up againſt thoſe who we fear may draw them from us, or enjoy more Love from them than our ſelves: And ſo all other ſelfiſh Affections may here croud in, in a refined dreſs. And as theſe *ſpiritual Evils* may flow from the ſight of the Excellency and Suitableneſs of the Spirits of other Chriſtians:

2. So alſo they may break in upon us from large and eminent Gifts of the Spirit, 2 *Cor.* xii. 7. For we ſeeing the Amiableneſs and Worth of theſe, may come immoderately to deſire them; may fear to have them eclipſed; may reflect too much upon (*n*) our ſelves in the enjoying of them; may look too much after Eminency in the uſe of them; and (in a Word) may take too much Complacency in the pleaſant fruition of them; even to an hindrance of our looking up to the Fountain, as all in all.

(*n*) Ezek. 18. 15.

3. If then the Soul be here entangled (as it is hard totally to eſcape) it muſt fly to the (*p*) Croſs, and lay the Axe

(*p*) Gal. 6. 14.

to

to the Root of the Tree of Self, that so it may be hewn down and cast into the Fire: And it must pray for the Sword of Power, to circumcise and cut off this refined Selfishness, as it did the grosser Part: And to take away this Propriety, and Self-ownment of all Spirits, Gifts and Graces Here we must come to offer up the very Good it self, (as (r) *Abraham* did *Isaac*) to God the Fountain and Bestower. Here we must die to the coveting of any Spirit, Grace, Vision, Revelation, Rapture, or sensible Comfort. Here we must come to be nothing in all these; to enjoy them as tho' we enjoyed them not, and not to reflect upon our selves on any account; to rejoice to see others (s) flourish in the Riches of those; and to have far more Light, Wisdom, Comfort and Honour, than our selves; to be willing when we are rich in Gifts (and esteem of the Saints) (t) to part with them, if God so please, and to hang so loose from all things below God, as that nothing may the least hinder our Conformity to the Death of Christ, or our rising again in the pure life of Love and Innocency. And truly when we have known the Glory of those spiritual Objects, and have been rich in possessing them, we may find it exceedingly difficult wholly to give up, and to own no Propriety of Will in them, becoming nothing in the greatest Union of Spirits, fruition of Gifts and spiritual Honour; keeping a sweet innocent Spirit from Selfishness in all these.

(r) Gen. 22. 2.

(s) 1 Cor. 12. 25. 26.

(t) Phil. iii. 8.

4. Now the Reason of the difficulty in being wholly freed from Self here, is the Excellency of the Objects, and the Sweetness of their Enjoyments: For their Nature and Effects being very suitable to the Soul, they have the stronger Influence upon it, to close with them in too much delight and adherency: Whence it may be more difficult, totally to give them up, than it was to leave outward gross Things, which could not be so pleasing to the Nature of the Soul: And though some (who think they have passed far in the New-Birth) never experienced this; and may therefore look upon it as a thing not much to be regarded; yet let all such know that the Reason may be, in that they never yet passed clear out of the Spirit of the World; nor overcame their animal Nature by a compleat Circumcision and Renunciation; and so were not capable to receive any extraordinary Enjoyments of Visions, Revelations, In-speakings, Prophesies, Unions of Spirits; and being not come into the inward Wilderness, where the Soul is fitted for such Things, and where these spiritual Temptations arise to try it: Whereas being in the outward Sensitive (Spirit) and detained in Flesh and Blood, as Israel in *Egypt*, the inward spiritual

Faculties of Senſation lie lock'd up, and can have no knowledge of thoſe ſpiritual Operations and Enjoyments.

5. But they that are come ſo far in the Work of the New-Birth, as to be acquainted with, and to live to theſe things, muſt of neceſſity die to them, and come to be (*a*) nothing in them, giving up all to God, and forſaking the Propriety of their own Wills. Now this is a parting with our own Lives, and the giving up the Ghoſt of refined Selfiſhneſs, which ſtrikes at the Root of Sin and Evil, and brings us to the Death of the Croſs, in Conformity to the Example of our Saviour's Progreſs, who was Crucified betwixt two Thieves, one of which was loſt, tho' the other went with him into Paradiſe; which we in the Myſtery likewiſe fulfil: For our Wills are Crucified betwixt the outward Animal Man, and the inward Old Man, or ſinful Nature: The firſt of which in the Reſurrection, ſhall be received (after Purification) into Paradiſe; but the laſt, muſt be deſtroyed and ſwallowed up into the fire of Wrath.

(*a*) 2 Cor. 6. 10.

The Soul which on the Croſs thus freely dies,
Becomes to God a pleaſing Sacrifice,
Through that Eternal Spirit, and that Blood,
Which by meer Reaſon are not underſtood;
Nor by thoſe Rabbies, who full-wiſe would be,
Though they know not the true Divinity.

CHAP. XII.

1. The Soul's Conformity to Chriſt's deſcent into Hell. 2. This Principle of God's Wrath is ſpread through the World. 3. Luke 8. 31. *Explained.* 4. *Viſibles proceed from Inviſibles.* 5. *Hell, Why call'd the Heart of the Earth.* 6. *Chriſt having paſt this way, draws all Men after him.* 7. *We may feel the Anguiſh of Hell, without having paſt thro' it as Conquerors.* 8. *A Hymn of praiſe for this Conqueſt.*

1. AFTER this death upon the Myſtical Croſs, the Soul in Conformity to Chriſt's progreſs, paſſeth through a ſtate Analogous to that of Chriſt's deſcent into Hell, being that Principle which ſtands as a ſmoaking Furnace before the Entrance of Paradiſe, into which none can paſs, but thoſe that are dead with Chriſt, and waſhed from the Pollutions of Fleſh and Spirit by the Blood of the Lamb: For whoſoever retain the ſpots of *Guilt* will be kept back by God's wrath, which in this principle, burns like fire, *Iſa.* xxx. 33.

2. This alſo is ſpread (at leaſt potentially, as to its Root) through

through the whole World, yet invisible to the outward Eye. In this the Dragon and all Evil Angels and Spirits are, for *Jud. Epist.* ver. 6. The Lord reserves the fallen Angels in *everlasting Chains under Darkness*, or as 2 *Pet.* ii. 4. *hath cast them into Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment.* Now though the fallen Angels are every where tempting the saints, yet they are always in the Chains of this invisible Darkness, which could not be if this were not every where in this World. Whence *Ephes.* vi. 12. it is called, *the Darkness of this World:* Of which the chief Devils are the Κοσμοκρατορες or Worldly Rulers. And although evil Spirits receive some Refreshment by mixing with the Souls of Men, which are cloathed with the Animal sensitive Nature, and live in the Spirit of the World; yet they are still in Chains under this Darkness as in their proper Center. And although it is said *Lu.* viii. 13.

3. That the Devils, whose name was Legion, besought Christ, (after they were cast out of the Man) that he would not command them *to go into the Deep*, as though the Deep or bottomless Pit, had been at a distance from them: Yet the meaning is, that they might not wholly go out of the Spirit of the World, and out of Union with it, deeper into the Center of Darkness and Wrath; for in Union either with Men or Beasts who live in the Spirit of the World, they receive some mitigation of their Torment, which they have not, when they are naked and uncloathed in the Abyss: Therefore their going into the Abyss from union with the Spirits of Men or Beasts, is not as we depart from one Room into another (which are disjoyned by outward distance) but a sinking deeper from the Circumference toward the Center, from the outward to the inward, which we call the *Dark World and Hell:* Which (according to the sight and experiance of some deep mystical Men) is made up of the Spiritual *Sulphur*, *Mercury*, and *Salt*, not united and harmoniz'd in sweet proportion, for then they would be Paradise; but as in discord and disproportion working in contrary Motions, through the absence of that pure *Balsamical* Oil, which flowing from the heart of God, makes Paradise so delightful.

4. Now as all things in this visible World are compounded of these three Material Principles, *Sulphur*, *Mercury* and *Salt*; so are the Invisible Worlds, in their spiritual Nature, from whence the Visible World proceeded, and in which it is erected; for *Heb.* vii. 3. The things which are seen were made μη εκ φαινομενων not of things that do appear, but consequently out of things invisible, as the Vulgar Latin hath it, *ut ex invisibilibus visibilia fierent*, and to the same

Senſe is the Syriack Verſion. But to proceed, the dark World (*Rev.* ix. 2.) is called the Abyſs or Bottomleſs Pit; and whoſoever go down into this Sea, ſee God's Wonders in the Deep, *Pſal.* 107. 24. for there is the great *Leviathan*, the crooked Serpent, the Dragon, *Iſa.* 27, 1. Out of whoſe Mouth, *Job* 41. 19, 20, 21, *go burning Lamps, and ſparks of Fire leap out: Out of his Noſtrils goeth Smoak, as out of a ſeething Chaldron: His breath kindleth Coals, and a flame goeth out of his Mouth*, v. 31. *He maketh the Deep to boil like a Pot of Ointment*, 34. *He beholdeth all high Things; He is a King over all the Children of Pride*, which are the Principalities, Powers and ſpiritual Wickedneſſes of this dark World; many of which in their dark Bodies bear the forms of terrible Beaſts, *Rev.* ix. 3. 17. Into this Region, Chriſt deſcended after his giving up of the Ghoſt upon the Croſs; for this is a diſtinct Article of the ancient Creed, and agrees with *Acti* ii. 27. *Thou wilt not leave my Soul in Hell*, which was Prophetically ſpoken by the Pſalmiſt, of Chriſt's deſcending into Hell, and of his Redemption from it; and *Epheſ.* iv. 9, 'tis ſaid, that before he aſcended, he deſcended into the lower Parts of the Earth, which cannot be meant of his outward Body, becauſe that lay in, or near the ſurface of the Earth; Or as in *Mat.* 12. 40, into the Heart of the Earth: Where there is a parallel made betwixt *Jonas* and Chriſt, the Type, and the Antitype; which cannot well correſpond except Chriſt deſcended into the Sphere of the inward ſpiritual *Leviathan*, as *Jonas* into the Belly of the outward: From whence (in Type of Chriſt) he ſaid, *Jonah* ii. 2. *Out of the Belly of Hell cried I, and thou heardeſt my Voice.*

I deny not but ſome great Sea-Monſter is (in the Letter) here deſcribed; but that the Devil is here alſo alluded to, and intended, is not only my Judgment, but of many of the Ancients, as appears clear by ver. 34. which is a Key to the Reſt.

5. Now *Hell* or the dark World, may be called the heart of the Earth. 1. In alluſion to that large Sphere or Lake of Fire, which according to *Des Cartes* and ſome learned Hermetick Philoſophers, is ſeated in and about the Center of the Earth.

2*dly*, In that according to the eternal Gradation of Beings and Principles, it may be ſaid to be within, in the Middle or Center of it, the Earth and all terreſtrial Matter being more outward, in the Circumference. And though Hell is called τὸ σκότος τὸ ἐξώτερον (*Mat.* 8. 12.) The utter or more outward Darkneſs, yet that's ſpoken in relation to Paradiſe, and the eternal World, not in reference to the Earth and this World.

6. Now Chriſt having paſſed through this Principle into Paradiſe, draws us all after him, according to that Promiſe; *When I am lifted up on the Croſs, I will draw all Men unto me.* Now this is no other Way, than that he went through himſelf;

himself; for there is but one way into everlasting Life, and the Kingdom of Glory; and that very narrow too, according to Christ's Words, *Strait is the Gate and narrow, or afflicted, is the way that leads into Life, and few there be that find it:* Even they only who deny themselves and take up their Crosses, and follow him, who is the Way, not only through this World, but even through Death and Hell also; for, though in conformity to his Pattern, we come to be cast into Hell, which (*Mat.* 13. 50.) is called the Furnace of Fire, (typed forth by *Nebuchadnezzar's* fiery Furnace, into which the three Children were cast:) Yet the Son of God walks there with us, keeping us from that Torment and Pain, which the damned undergo; and making us (with him) to triumph over Principalities and Powers, and to conquer them by the Blood of the everlasting Covenant; which quenching the Fire of Wrath, raiseth the Spirits of the obedient out of this dark Grave, into the Joys of Paradise. Τεθλ. μένη ἐστὶν ἡ ὁδὸς. *Mat.* vii. 14

7. But we must know that in our Progress we may many times be cast into Terror and Anguish; yea feel Hell awakened in us, and afterwards be delivered by some influence of Christ's Spirit, and infusions of his Love, and yet be short of this Resurrection, and of passing through Hell as Conquerors; which can never be till we descend thither without Guilt, in Child-like Innocency, with the Candle of the Lord in our Hands, which is the Pillar of Fire which alone can lead us through this Night, into the Day of Paradise. To which State whoever attain, cannot but sing thus, in the joy of their Spirits.

8. *Ye Morning Stars, ye Sons of Light.*
Rejoice with Jubilation:
As (a) once ye did when that first Night (a) Job 38.
Was scatter'd by Creation.
Behold the Prince of Night is thrown
Into his proper Place:
And he that cast the Dragon down,
Hath (b) rais'd me by his Grace. (b) Ezek. 37. 12. 13.
And now I stand above that Grave,
Where Wrath entombed is;
And wait, that rich Crown to receive,
Which will be perfect Bliss.

CHAP. XIII.

1. *The Soul thro' the inward dark World, enters into the internal Paradise.* 2. *It's State in this Angelical Garden.* 3. *It's Enjoyments here.* 4. *This State, the fifth Day in the new Creation.*

1. BY this time the Soul experienceth the happy State of being freed from the principle of Selfishness, in returning

ing to God from the Spirit of the World, and ſees the real Progreſs it hath made from the Outward thro' the Inward dark World, into the internal Paradiſe; where *Adam* lived before his Fall, and where Chriſt converſed, betwixt the time of his Reſurrection and Aſcenſion. In this ſpiritual Region the Curſe is not manifeſt, there being a perpetual Spring. Here are the Idea's of all viſible Bodies, in much Beauty and appearing Luſtre. Here are thoſe bright Clouds which overſhadowed Chriſt on the Mount, and when he was received up into Heaven; in which he will deſcend (*d*) when he comes again to judge the Earth.

(*d*) Rev. i. 7.

2. Now the Soul having attained to the ſtate of this Angelical Garden, knows what it is to turn and become as a (*e*) Child, and to attain a ſecret and quiet Life of Innocency and pure Love, free from thoſe Paſſions and evil Affections it had formerly groaned under. And here it experienceth what is to be born of (*f*) Water and the Spirit, as a neceſſary qualification to do the Will of God: And ſees it's Conception in the Womb of Wiſdom (which is our new Mother) who here diſtills the Milk of the eternal Word, (from the eternal World) to feed and nouriſh the Soul: Whither it now Travels as fixing it's Sight upon that pure River of Water of Life, clear as Chriſtal, (*g*) proceeding out of the Throne of God, and of the Lamb. But now likewiſe the Soul lives the Life of Spiritual Vegetation, and grows like a Willow by the Water Courſes, or (*b*) a Lilly in the Garden of the Lord, being continually refreſhed with the Dews of the eternal Heavens, and quickened by the Beams of the Sun of Righteouſneſs, and cheriſhed with the enlivening Gales of the holy Spirit. All that are in this State, are like the harmleſs Flowers in a fruitful Garden, ſpringing from the ſame Ground, yet differing in Colour, Virtue, Smell, and Growth, according to their ſeveral Natures, and Times of Planting; yet all ſerving to expreſs the Power, Love and Wiſdom of their Creator, without any Striſe or Contention for Eminency, Place, or Eſteem, being all ſatisfied with what God affords them, and their different Capacities fit them for.

(*e*) 1. Pet. ii. 2.

(*f*) John iii. 5.

(*g*) Rev. xxii. 1.

(*b*) Hoſ. xiv. 5.

3. O what a ſweet Harmony is here! What a beautiful Conſent in expreſſing the Goodneſs of the great Creator of all Things! How far are Spirits here from envying the different Beauties and Ornaments one of another! How ſweetly do they incline to mutual Love and Agreement! As being the Branches of one pure Root, as enjoying the ſame kind of Nouriſhment, and receiving Life from the ſame (*i*) quickening Spirit! How is all Wrath and Contention here forgot!

(*i*) 1 Cor. xii. 13.

How

How amiable do Spirits now begin to grow in the Eyes of Christ, by their innocent Childishness! And truly in this Dispensation, we come to be cloathed with Humility, wrap'd up in Meekness; expressing nothing but the blessed Effects of Heaven upon Earth; here we are full of Love-meltings towards Christ, who baptiseth us in the soft Water of spiritual Meekness; which overspreads the Soul, not suffering any of the fire of Passion to spring up. In this State the Soul is very watchful over every Motion, in the outward and inward Man, fearing to step down again into Nature, where before it had so much Trouble and (*l*) Bitterness; whereas now it is in a sweet pleasant Rest, lying upon the Bed of Innocency, solacing itself in the sweet (*m*) Embraces of it's Saviour, who now begins to shew himself very clearly, and to afford almost continual Refreshments: In a Word, this is a life of Stilness, Silence, and spiritual Simplicity; in which the Soul turning it's Eyes from Nature, looks directly forward to (*n*) Eternity; and strongly breaths after it's arrival there.

(*l*) Heb. xii. 15.

(*m*) Cant. ii. 6.

(*n*) Heb. 12. 2.

4. And here we come to know the Work of the fifth Day in our new Creation, answering the fifth of those seven Spirits, which are the Eyes of the Lamb of God, *Rev.* v. 6.

If Harmony doth in this Fifth arise,
What will it be, when thou dost Sabbatise,
In that last Day, where all variety
Concenters in a perfect Unity!
Then stand thou fast, poor Soul, and keep thy Ground,
Till with eternal Love thou shalt be Crown'd.
Take heed of Lust which (o) *unlock'd* Adam's *Eyes,*
And cast him to the Earth from Paradise.

(o) Gen. iii. 7. 23.

CHAP. XIV.

1. *The blessedness of this State further discover'd.* 2. *As it restores the internal Faculties of spiritual Sensation.* 3. *A Caution not to set up our Rest in these Enjoyments.*

1. WHEN the Soul is arrived to this Baptism of Meekness and innocent Love, and hath experienced the comfortable Distillations of the heavenly Dew to it's very great profit and growth, it comes to be much confirmed and established in this Principle, and finds the Effects of it's present station to be very Blessed, in Comparison of what it was, when it stood in the fire of awakened Nature. And now seems as one that hath passed through a hot fiery Region into a moderate cool Air, where gentle gales of Wind breath

breath upon it, and refreſhing Dews entertain it, and cool-
(p) Pſal. 46. 4. ing (p) Waters are afforded to take away the Senſe of Thirſt. And now it perceives the Happineſs of thoſe who have made their Way by Death through irregular and diſcording Nature, into that ſpiritual State, where there is
(q) Heb. 4. 3. Joy, Peace, (q) Reſt and Harmony. This Condition then
(r) Gal. 6. 14. brings with it a greater Death (r) to the World, and all Worldly Things, a total diſreliſhing of all things corrupt and impure, though more refined, and ſo as it is deadened
(s) 1 Peter 4. 2. to the World and Selfiſhneſs, it (s) lives the more to God and all Goodneſs, and finds it's Will more ſtrongly drawn to Chriſt and Eternity.

2. And this diſpenſation into which the Soul now enters,
(t) 1 John 3. 14. is a ſtate of much (t) Life and Quickning, and of much pleaſing Enjoyment from the Objects of the internal Senſes, renewed and reſtored by the Spirit of God; for here the
(u) Heb. 5. 14. (u) internal Faculties of ſpiritual Senſation are more open-
(w) 1 John 1. 1. ed, and give a greater Enjoyment of the firſt Angelical (w) Life which was in Paradiſe: And we attain the Uſe and Reſtoration of theſe Faculties, through our growth in Regeneration, and as a Priviledge purchaſed for us by Chriſt: So that all Saints ſhall partake of them, either here or in Heaven, according as their Attainments are. In this State
(x) 2 Kings 6. 17. our internal (x) *Eye* is more unlocked to behold the Paradiſical World, with thoſe luminous Objects and Inhabitants that are in it: Here we ſee ſuch bright Clouds as the Diſciples (*Mat.* 17. 5.) ſaw on the Mount, and at Chriſt's Aſcenſion when he was taken up into Heaven, *Acts* 1. 9. In which he will likewiſe deſcend again, *Mat.* 24, 30. Here alſo we ſee the Angels of God aſcending and deſcending, as *Jacob* at *Bethel*, *Gen.* 28, 12. In this ſtate alſo our inward *Ear* is ſweetly entertained with Angelical Harmony, hear-
(y) Rev. 14. 2. ing the ſweet (y) Harpers upon *Mount Sion*, and the Voices of thoſe that ſing the Song of *Moſes* and the Lamb, and of thoſe that cry Hallelujah! Hallelujah! *Rev.* 19. 1, 3, 4, 6. with many other Voices out of the eternal World, *Rev.* 4. 1. Moreover our internal *feeling* is almoſt continually enter-
(z) 1 John 1. 1. tained with the ſtrong Contactions of the (z) Word of Life, which ſometimes diſcover themſelves by thrilling Motions throughout the whole Man; but moſt commonly by ſtrong Infuſions of the pure burning Tincture of Jeſus (*Luke* 24. 32,) into the Heart. In this ſtate likewiſe we oft
(a) Pſalms 45. 8. *Smell* the hot Perfumes (a) of Paradiſe, and are pierced through with moſt delightful Odours, which infuſe themſelves into the Tincture of the Heart, and create Delight, and give a plain feeling and ſenſe of the preſence of Paradiſe,

diſe, and that inviſible light World, where there is no Curſe nor Corruption. And in a Word, here we *feed* upon the heavenly Manna, Angels Food, which is living Bread, that Quickens, Enlivens, and Corroborates the Soul; and we oft *taſte* very ſweet Dews diffuſing themſelves with much Pleaſure into that internal Senſe of Taſte, which lies within the Organ of the Tongue. Thus all the ſpiritual Faculties of Senſation are in this diſpenſation more opened, and more freely entertained with their peculiar Objects.

3. But yet we are not to reſt in theſe Enjoyments, nor to go to build Tabernacles with them; but to look forward and to preſs after perfect Union with the divine Nature in the eternal World: Where is our true Sabbath of Reſt, in the Viſion of God, and perfect fruition of his Love for ever, 1 *Theſ.* 4. 17. *Heb.* 4. 9.

The Pleaſures which in this ſtate we enjoy,
Are only known to thoſe that do Obey:
For Souls that do Imbibe ſin's poyſon here,
Have neither Eyes to ſee, nor Ears to hear
Thoſe ſacred Objects of divine Senſation,
Which are the Pleaſures of the new Creation:
Man's lapſed Senſe and Reaſon know them not,
They are the little Children's ſacred Lot.

CHAP. XV.

1. *The Soul's Enjoyments in it's approaches to the eternal World.* 2. *By it's growth in Love to God.* 3. *It's fellow Members.* 4. *And all Men.*

1. BY this time the Soul begins to draw near the eternal World, in it's fixed Station and habitual Enjoyment, lying under the ſhowers of Love, which deſcend from the Heart of God and the Boſom of *Sophia*: Here the bleſſed Tincture of Jeſus coming ſo powerfully, as though it ſtreamed from his glorified Humanity, flows into the Soul like a River of Oyl, mixed with Fire, which affords that unutterable Delight, which cannot be conceived by thoſe that know it not experimentally.

2. Here Chriſt ſaith, Drink, yea, drink abundantly, O beloved, and fills large Cups of Love, heavenly Love to pour into the Soul; ſo that it ſometimes comes to be (*b*) ſick of Love, not knowing how to carry itſelf through the abundant Showers that fall upon it: For Chriſt many times toucheth the Soul with a piercing Beam of Love, which by this, is ſuddenly drawn to a quick return; and this gives

(*b*) Cant. 5. 1.

freer

freer paſſage for a new Impreſſion, which more exciting the Powers of the Soul to a new Imbrace, opens the way more for the King of Glory to enter with that power and unutterable force of divine Love, that the Soul becomes filled, ſwallowed up, and tranſported into a kind of Rapture, not being able to expreſs thoſe Pleaſures, Guſts, Imbraces, Love-Extaſies, which then are piercing through it; nor ſufficient Praiſes and Hallelujahs to the great King of Saints, who beſtows ſuch Royal Tokens of Love upon it.

3. And as in this ſtate there is ſuch holy Commerce in pure Love betwixt God and the Soul, ſo there is betwixt the Soul and (*c*) other Saints, who cannot but wonderfully own and love one another, and delight in that likeneſs of God, which they ſee in each other, and bleſs him for thoſe living Powers of Grace and Love that are communicated in the Worſhip of God, by which they exceedingly refreſh each others Spirits. Now this mutual love chiefly flows from a (*d*) ſight and ſenſe of Oneneſs, which exceedingly enforceth this great cloſing and outflowing of Spirit, to delight, comfort, and refreſh one another. And here is that ſtrength of Love that we could give our (*e*) lives for the Brethren, and endure much Affliction to free them from ſufferings: Here we bear one anothers Burdens, and ſo fulfil the Royal Law of Love; for we can keep nothing as our own, but what we heartily communicate and make our Brethren partakers of, becauſe they are part of our ſelves: Here we come to practice that heavenly Law, of loving our Neighbours as our Selves, and of doing God's Will on Earth, as it is done in Heaven; for which end, Man and the viſible World were both brought forth. For the breaking forth of Sin and Wrath, was not according to God's moſt pure and holy Will, which is good, and tends to Salvation and Bleſſing, and the keeping of his Creatures in that primitive Harmony, in which they came out of God's hands, as fitted to glorifie him through mutual Love, and regular Obedience. And this is the End of Chriſt's coming into the World of Man's Nature, even to reſtore it from the Diſcord of Sin and Wrath, to the Harmony of pure Love and Righteouſneſs.

(*c*) Pſal. xvi. 3.

(*d*) Joh. xvii 21.

(*e*) 2 Cor. xii. 15.

4. Therefore 'tis a happy ſtate to have attained this Habit of Love before deſcribed, which will not terminate within the Sphere of our Neighbours and Brethren, but in ſome meaſure flows out to all; cauſing us to breath after, endeavour, and (*f*) pray for their Change: For it is the Nature of true Love to communicate itſelf and to delight in propagating its own heavenly Image, that ſo many may come to partake of Bliſs and Happineſs through it. And in this Enjoyment,

(*f*) 1 Tim. ii. 1.

Enjoyment, if we find any that know and poſſeſs but little, yet thirſt much after God, O how will our hearts burn within us! How ready ſhall we be to employ our Talents for their good, and to diſcover that Way which leads through Nature into the Kingdom of Love! What labour and Pains could we take to be inſtrumental in changing, and quickning them, and in bringing them through the Croſs to our own ſtate of Happineſs! So that this Diſpenſation abounds much in Love, both to God and our Neighbour, fitting the Soul for Aſcenſion into Eternity, there to ſee and know with Satisfaction and Delight, thoſe Wonders which the holy Angels and glorified Saints are continually viewing with Joy and Admiration.

Bleſt is that Soul which is arrived here,
Where quickning Love caſts out dejecting Fear;
And gives that ſweet Compoſure to the Mind,
That it lyes paſſive to that Holy Wind,
Which blowing from the higheſt Paradiſe,
Invites the Soul to come and Sabbatiſe;
In that bright Day, where the Arch-Angels ſing,
Sweet Hallelujahs to our Chriſt their King.

CHAP. XVI.

Being the Concluſion to the Reſt.

1. *By the aforeſaid Preparations the Soul is fitted for the opening of the eternal World.* 2. *This remove not attainable but by an entire Reſignation of our Wills.* 3. *The Soul's Aſcent an Effect of the Divine Power.* 4. *Wonders diſcover'd in this Aſcent.* 5. *The Fruit of theſe Diſcoveries.* 6. *The difference of the openings of Eternity in the Heart, from thoſe in the Head.*

1. THE Soul being brought thus far in the Heart work by the Power of Jeſus, through the practice of the Croſs, in Self-denial and Reſignation, lives in habitual ſpringings up of Love in the Centre of it's Spirit, where the work is near finiſhed; the Will being conſtantly drawn toward the Heart of God in the Chariot of Love. And in this State the Soul is completely fitted for Aſcenſion, and the opening of the Eternal World, which is part of the Head-Work; for in that the ſpiritual Eye is ſeated, which is capable to ſee and know the Wonders of Eternity.

2. And though ſome in a Rapture may be taken up into that World long before the work in their Hearts, Wills, and Affections is finiſhed; yet ſuch muſt afterward go thro' the

the work in Nature, of rectifying all their Properties, and of bringing their Wills into Death, and pure Resignation, that so they may be fitted for the Birth of Love. Whence its clear that this state of Regeneration, attained in the Will through the Death, is far more considerable, and nearer Perfection than the highest Rapture without such a foregoing work; and the Ascension, after this work of Regeneration in the Heart, is more weighty, and more tending to Perfection, than any Rapture of Transportation before, can be; because by such a Work, the Will is wrought up into a constant Union with Christ, which by Ascension, is more confirmed and establish'd, the Heart through that, being more raised above *(g)* all mortal corruptible Objects, and more reduced into a passive silent waiting for the Opening of the *Eternal Temple*, whence the infallible Voice proceeds, and where the great High Priest sparkles with the most bright Beams of Divine Glory.

(g) Col. 3. 1.

3. But the manner of the Soul's Ascending from the Internal to the Eternal World, is very remarkable and wonderful. It *(b)* cannot of itself move one degree upward; That same Hand of Power which carried it downwards, to see the Wonders of God in the Depths, must carry it upward to see his Wonders in the high Places above. So that in this, the Soul is meerly passive; the Spirit of Christ being the Agent, which descending with an over-shadowing Vertue upon it, wraps *(i)* it up swiftly, and in a strong force (by which the Soul's Acts are for a while suspended) translates it, as it were, in a straight Line from the Inward, towards the Inmost.

(b) John 15. 5.

(i) Cor. 12. 12.

4. In this Translation or Ascension, what Wonders are seen and felt, I shall not particularly express: But in general, this I must declare, That there is an unutterable Power transfusing the Soul in this Ascent, which first comes into the Womb of the invisible Worlds (out of which they issue) in which it finds an universal Silence or Stilness; and above which, it discovers a great Glory, inhabited by glorified Spirits, who there live in perpetual Harmony and Joy, singing Hallelujahs to the Lamb of God; and continually waiting upon the infallible Voice proceeding from the Throne of God. To be taken into this, is a further degree of Ascension, being the second Mansion in the eternal World; where *(k)* Myriads of Angels attend those Commands, which come out of the Most holy Place, which is the last and highest Mansion in that World, answering to *Love*, as the second to *Life*, and the first to *Light*, corresponding with the threefold Manifestation of Father, Son, and

(k) Rev. 1. 11.

and Holy Ghoſt, But to ſpeak much of the two laſt, requires greater Experience than yet I have enjoyed. Neither is it expedient to deſcribe the firſt, nor thoſe Wonders which are in it, in regard of that Blindneſs and general Enmity which is in Men's Hearts againſt the deep Myſteries of God in inviſible Nature.

5. But after Aſcenſion into the firſt, the Soul becomes ſo much indued with the Senſe and Apprehenſion of thoſe ſpiritual Myſteries, it was there acquainted with; and hath ſuch a clear View of the outward World, and of the Miſery that moſt there lie in, that it cannot but weep over the greateſt part of Men, as Chriſt did over *Jeruſalem*, as ſeeing them exceeding Ignorant of Eternity, and ſo of their own everlaſting Happineſs; and involved in the Spirit of the outward World, where the Prince of the World holds them Captive, and makes them Enemies to the Kingdom of Love, in which there is no Enmity, Covetouſneſs, Luſt nor Deceit, nor any ſuch Things as thoſe are, which in the World are moſt courted and admired. After this alſo, the Soul begins to diſcover the evil Properties and Habits of Men's Spirits, very much portrayed in their Faces, diſcovering in their very Aſpects and Signatures, thoſe Beſtial and Deviliſh Paſſions by which they are ſwayed and captivated within; ſo that the Eye many times affects the Heart with grief, in viewing the ſad Eſtate of Soul's eſtranged from the Life of Innocency and pure Virginity, and impriſoned in the dark Chains of corrupt Fleſh and Blood. Here likewiſe the Soul is exceeding Paſſive, and much comprehended in deep abſtract Silence, by which it much enjoys unutterable Pleaſures and Guſts from the inward Ground of Eternity, having much Senſe of the nearneſs of that Kingdom, where the Angelical Thrones ſing Hallelujahs, and ſport themſelves in the Innocent delights of their Eternal Spheres and Luminous Manſions. And as the Soul paſſeth from the firſt Manſion towards the ſecond and third, Jeſus *(m)* of *Nazareth* (in his glorified Humanity) begins to give great demonſtrations of his Preſence; and to viſit the inward Man with frequent and very great impreſſions; ſo that it cannot doubt but that he is ſometimes perſonally preſent, infuſing the Tincture of his glorified Body into the Heart, which is ſweeter than Honey, and burns like Oil and Fire mix'd together. And truly this Diſpenſation is exceeding comfortable and very weighty; for the diſcovery of Chriſt's preſence ſometimes ſwallows up the Soul into unſpeakable Joy; being tranſuſed with the breath of his Mouth which is moſt Odoriferous; and quickened by the touch of his

(*m*) Acts 22. 18. 1. 23. 7. John 14. 21.

his Body, which is moſt delightful; and pierced through with the Sound of his Voice, which is moſt harmonious and powerful; cauſing the Soul deeply to admire the Grace of God, and to cry out with St. *Thomas*, my Lord, and my God. *In this diſpenſation Chriſt ſhews very powerfully the neceſſity of his Mediation, as God-Man; and that whatever we receive is through him, who ſtanding in the deepeſt Union with the Father, conveys all Light, Life and Love from himſelf, into us, who at the time of the Reſtitution of all things,* Acts iii. 21. *will again Breath the Holy Ghoſt on his choſen Veſſels, of which thoſe in the Primitive time now received but the firſt Fruits.* He alſo reveals in this ſtate how the Myſtery of Iniquity (even the Spirit of Anti-Chriſt) works in moſt Sects of Chriſtians; carrying them either to deny or ſlight the great Myſtery of his Mediatory Office: Or by miſconſceptions, to cry up his Blood and Merits, to the prejudice of Mortification, Self-denyal, and the Imitating of his moſt Innocent Life, as our Pattern to walk by in this World.

6. Moreover in this Diſpenſation, the Soul enjoys very great Openings of Eternity in the Heart, which are different from Openings in the Head, where the inward Senſes of hearing and ſeeing are reſident; for whatever in a Divine Sight (Eternity opening in the Head) we clearly and diſtinctly view and behold; the ſame (in a Heart opening) we really feel and handle in a Spiritual way; for in it we come experimentally to know and perceive the Motions and Adminiſtring Influences of Angels, the Virtue and Efficacy of Chriſt's univerſal and particular Body: The Harmony, Love, and Enjoyments of the Spirits of juſt Men made Perfect; with much of the Glory and Majeſty of that Kingdom prepared for us, from the beginning of the World, into which none can enter, but thoſe who have *(n)* forſaken all for Chriſt, and have deveſted themſelves of all the Veſtments of Corruption, and have put on the Robe of Innocency, which is the Garment of true Virginity, in which they will not be aſhamed to ſtand before the Son of Man in his Kingdom.

Luke xiv. 33.

Then be ye wiſe Immortal Sparks of Fire,
And ſtrive to get you Garments of pure Light,
In which you may from mortal Dregs retire,
Into that Glory, where's no Spot of Night.
O do but weigh how ſwiftly Time goes by,
And how all Earthy Pleaſures riſe and fall;
As ſoon as they a Being have they die,
And nothing can their haſty Joy recal.

But

But when the outward Garment is withdrawn,
Eternity presents its constant Face,
In which all Actions clearly will be shown,
Which ever have been wrought in Time's short Race.
But such alone can there possessed be,
Of Happiness, that have been born again;
Others will feel the Pangs of Misery,
Who in their Will's Corruption still retain.
Then die to Sin, while on the Earth you live;
So after Death, true Life you shall receive.

A Brief ESSAY in Verse, upon the 13th Chapter of CORINTHIANS the First.

1. *THO' I with Eloquence should vested be,*
Above the Pitch of meer Humanity;
So as in Tongues with Angels for to vie,
Yet all is nothing without Charity:
Like Sounding Brass, or the (a) *loud Cymbal's Noise,*
Without true Life, I should but form a Voice.

2. *And tho' I have the Gift of Prophecy,*
And hidden Wisdom be unvail'd to me;
So that in Knowledge equal I become,
To the great Soul of Wise King Solomon:
Yea, tho' by Faith vast Hills I could remove,
Yet all is nothing without perfect Love.

3. *Tho' all my Goods in Alms I should bestow,*
And so great Zeal for my Religion show,
As to consent my Flesh in Flames should burn,
Rather than from my Dear Opinion turn:
Yet thence no Profit to my Soul can rise,
Except to Love, itself's a Sacrifice.

4. *This Love by its true Characters may be,*
Distinguish'd from pretended Charity;
It perseveres in Patience and is kind,
Then, when to try it, all things seem combin'd.
Envy's black Tincture it did never know,
Nor Ostentation in its Actions show.
It is not puft up, but will kiss the Dust,
To help those Souls, which in its Goodness trust.

5. *Comely to all itself it doth express,*
Through Condescention seeking Service still:

(a) The Greek words import rather a loud sounding, than a tinkling Cymbal.

No-Self Love ever did its Actions stain,
It stoops to suffer, to make others Reign.
No (b) *bitterness did ever in it rise*
From the worst Actings of its Enemies;
But still it thinks the Best, is not severe
Sin to impute, but rather all would clear.

(b) The Greek imports, 'tis never provoked into high Passion or imbittered.

6. *All Falshood and Injustice distant are,*
As from it's Joys, so from it spotless Sphere:
But Truth in Heart, Word, Works, are it's delight;
A pleasing Object to a Virgin sight.

7. *It* (c) *covers all that Malice would reveal,*
It pardons, and would fain all Breaches heal.
It doth believe all that may Crimes excuse,
Except meer Evidence makes it refuse.
And tho' things at the present may seem bad,
It hopes at length they will be better made.
Thus it endureth all things, waits to see,
Through the long Patience, a full Victory.

(c) In the *English*, *it beareth all things*; but according to the *Greek* it may be better rendred, it covers or hides all Things: Else the last words *of the* vers. & *these* import the very same.

8. *Which Love will gain: for it can never die,*
But must outlast the Gift of Prophecy;
Yea, and of Languages, for they must cease,
And give way to (d) *United Blessedness.*
When all our Twilight Knowledge will expire,
In the bright Beams of it's Eternal Fire.

(d) The Division of *Tongues* divided and scattered Mankind.

9. *Knowledge and Prophecy are but in Part,*
But Love's that Essence which must fill the Heart;
By that imperfect Gifts absorpt must be,
But that ends well that dies in Charity.

10. *Children like Children reason, think, and speak,*
Their Intellectual Actings are but weak;
But when to Manly Age we do arrive,
No longer then in Childish things we live:
So when our Hopes in Love consummate are,
Imperfect Lights and Gifts will disappear.

11. *For little here but Images we see,*
And Pictures of Essential Verity;
Eternal Truths in Riddles do appear,
Much is obscure, but very little clear.
Yet when the perfect Love we shall possess,
With Intuition Heaven will us bless:
Then Face to Face we shall that Beauty see,
By which Angelick Hosts Enamour'd be;
Then shall we know, as we of him are known,
By Rays of Intellect and pure Sensation.

12. *Therefore*

12. *Therefore when Faith, Hope, Love, we do compare,*
Love hath the Palm; this Love the Crown doth wear.
The Evidence of Things not seen Faith is,
And Hope our Anchor till we come to Bliss;
But then they both expire, and both resign,
To Love the First born of the Sacred Trine;
Without which Heaven could not Heaven be,
Neither a Place of Rest, nor Unity.
'Tis this that links Eternity to Time,
And makes the Heavens with our Earth to chime,
'Tis this that knits Eternal Souls *in one,*
And bind's the Angels *in Conjuction,*
'Tis this that draws down the Almighty Powers,
To over shadow us in Golden Showers.
That so our Hearts may full enriched be,
With the abundant Fruits of Charity.

The JOURNEYS of the Children of *ISRAEL*, as they are Recorded, *Numb.* 33: And in their Names and Historical Passages Comprise the great and gradual Work of REGENERATION. In which Discourse our various Straits and Succours in the spiritual Wilderness; our Encounters with, and Victory over Sin and Satan, are distinctly Represented: And all proportion'd to the Truth of Experience and internal Teaching; as these correspond with the Authentick Suffrage of the Holy Scriptures.

Christian Reader,

MY design in this Treatise is not to resolve the Historical or Geographical Difficulties, which occur in these forty-two Journeys of *Israel*; this hath been attempted by many others: But to give an account of that divine Allegory, that spiritually Moral Sense relating to the Work of Regeneration, which I find comprised in the *Hebrew* Names, and Historical Passages of these Journeys. I am not ignorant what a general prejudice is Charactered against Allegorical Expositions of the Scriptures; which the Miscarriage and

Extravagancy of ſome, in attempts of this Nature, may partly have occaſion'd. Yet Notwithſtanding, in Works of this kind; if we, 1. Keep cloſe to the moſt pure unvarying Rules of Regeneration. 2. Produce nothing contradictory to any evident Scripture-Truth, or Immutable Principle of eternal Reaſon. 3. Have a real Foundation for ſuch Expoſitions, either in the *Hebrew* Names, or Hiſtorical Paſſages of the Text. 4. Retain a due Reverence for the literal Senſe, preſerving that Inviolable: I ſay theſe Rules being obſerved, I ſee no Reaſon againſt Allegorical Expoſitions of the Holy Scriptures, and therefore no juſt ground of prejudice againſt them.

For doth not St. *Paul*, *Gal.* 4. manifeſtly Aſſert, that *Hagar* and *Sarah*, *Iſhmael* and *Iſaac*, Mount *Sinai*, and Mount *Sion*, did Allegorically repreſent the two Covenants, and their different ſpirited Children? For of theſe he affirms, ver. 24. *Which things are an Allegory* or Allegoriz'd, ἀλληγορούμενα, as in the *Greek*. Of the ſame Nature is that Paſſage, 1 *Cor.* ix. 9. *Thou ſhalt not muzzle the Mouth of the Ox, that treadeth out the Corn:* Which being taken out of *Deut.* 25, is alledged by the Apoſtle, to prove that ſuch as preach and *Labour in the Goſpel ſhall live of the Goſpel*, ver. 14. And that the Spirit of God intended this Figurative Senſe in this Precept, beſides the Literal, is manifeſt by Verſe 10. where it is ſaid, *for our ſake, it was Written*; yea, that a Figurative Senſe was chiefly there intended, appears evidently, by Verſe the 9th and 10th. Teaching Juſtice towards all that Labour for us, eſpecially in the Doctrine of the Goſpel, and this by the Emblem, of an Ox treading out the Corn.

2. 'Tis generally allow'd that at leaſt a great part of the Ceremonial Law, did Figuratively reſpect our *Meſſias*; his Humiliation, the Attonement he made for Sin, internal Circumciſion, Juſtification, and cleanſing of our Souls, to fit us for the true, that is, Everlaſting Reſt: all which is manifeſt in the Epiſt. to the *Heb.* particularly in the 9th Chap. where alſo, Verſe 9th, we find the firſt Tabernacle call'd, *A Figure for the time then preſent*, in the Greek 'tis, παραβολὴ. A Parable for the time preſent, which ſhadowed forth, 1ſt, Things in Heaven, ver. 24. where the Holy Places made with Hands, are ſaid to be the ἀντίτυπα, Figures (or rather Copies) of the true, that is of Heaven itſelf, into which Chriſt is there ſaid to be entered. 2dly, God's Church on Earth, in *Type* of which, and its Spiritual waſhing in the Blood of the Lamb; 'Tis ſaid, *Moſes ſprinkled with Blood, both the Tabernacle and all the Veſſels of the Miniſtry,*

Ministry, ver. 21. This Gospel-Church is call'd, *a Tabernacle that shall not be taken down*; Isa. xxxiii. 20. *The Tabernacle of David*, Acts 15, 16. That is of Christ reigning in Love and Mercy, in and over his People: In which there are three Degrees or Forms of Christians; 1. Little Children; 2. Young Men; 3. Fathers; 1 *John* 2, 12, 13. As there were three signal Parts, and distinguish'd spaces in the Tabernacle and Temple; the outward Court, the Holy Place, and the most Holy, in which last, the Lord using to appear in a bright Cloud upon the Mercy Seat, and make known his Will thence, by a Divine Voice, *Exod.* 25. 50. *Levit.* 16. 2. I say in reference to this way, of God's exhibiting himself, *John* saith; *I write unto you Fathers, because ye have known him, that is from the beginning*, 1 John 2. 13. They being such, as were arrived at the third Dispensation, answering to the most Holy; and so being pure in Heart, did in an Eminent manner see God, walk with him, and were taught of him.

3*dly*, Our Saviour esteemed Parables such fit Mediums, of both Concealment and Instruction, that he oft used them; insomuch, that it was said of him, that *without a Parable spake he not unto them*: Now Parables being Allegorical Similitudes, and the teaching of Christ being according to the Law, and the Prophets, there is no Question, but they abound with such; for 'tis said of *Moses*, he *put a Vail over his Face*; and *David* though a Prophet cries out, *Psal.* 119. 18. *Enlighten my Eyes, that I may behold the wondrous Things out of thy Law*. The plain Precepts and literal Sense of many Places are obvious to all; but under them, there are couched holy Misteries, and marvelous things that require the particular Assistance of the divine Spirit, to understand them; which caused the Psalmist so Pathetically to affirm; *thy Testimonies are wonders*, for so *Pelaeth* signifieth. And in this, the constant Tradition of the more learned *Jews*, conspires with the Truth; which is well represented in that saying of *Philo*, viz. *That the whole Law of* Moses, *is like to an Animal, whose Body contains the literal Sense; but the Soul, the more hidden Meaning, wrapt up in the Sense of the Letter*. Matt. 13. 34. *In libro de Vita contemplativa,*

4*ly*, That much of the Historical Part of the Old Testament, contains a moral and spiritual Sense, in the significations of the *Hebrew* Names, may be manifest to those, who understanding that Language, and also the more deep Work of Regeneration, will impartially apply themselves to compare the one with the other: The several Imports of the *Hebrew* Names, and the Context where they are found,

with the Work of the New-Birth, gradually carried on by God's Spirit in our Hearts. Yea, if we do but unprejudicately reflect upon abundance of *Hebrew* Names, and their Significations, comparing them with the Context, where they are met with; though we have not thoſe deeper Experiences in the Work of the New-Birth, yet in them, we may diſcern many excellent divine Truths, manifeſtly diſtinct from the literal Senſe. A clear hint of which is given in the Epiſtle to the *Hebrews*, Chap. 7. ver. 1. 2. where it being aſſerted, that *Melchiſedec* was King of *Salem*, the Signification of theſe two proper Names is added: And 1*ſt*, That of *Melchiſedec*, which by Interpretation is, King of Righteouſneſs, as the Text expreſſeth. 2*d*, That of *Salem*, or *Shalem*; where alſo King of *Salem* is ſaid to ſignify, King of Peace, according to the known Import of theſe *Hebrew* Words; ſo that in this Aſſertion there is Comprized, 1. This Hiſtorical Truth, ver. 2. that *Melchiſedec* was King of *Salem*, 2. Theſe moral or ſpiritual Verities; that he was 1*ſt*, King of Righteouſneſs, then King of Peace, and both in Type of our Lord Jeſus Chriſt; by which it appears, there is a 3*d*, Typical Senſe couched in this Aſſertion; for the Scepter of Chriſt's Kingdom, *is a Scepter of Righteouſneſs*, Heb. 1. 8. who is alſo ſtiled by *Iſaiah*, Chap. 9. 6. *Sar Shalom*, *The Prince of Peace*; now, the divine Spirit itſelf, having in this Place, as it were, given us a Key, and opened a Door to ſuch an Allegorical Expoſition of the *Hebrew* Names; how can we imagine, but that many other Hiſtorical Paſſages are in the ſame way to be Interpreted? Which I hope is made apparent in the ſucceeding Diſcourſe, and may alſo receive ſome further Confirmation by briefly remarking ſome few Scriptures, which amongſt many others I have taken Notice of: The firſt of which is, *ver.* 27, of the 9th *Chap.* of *Geneſis*, *God ſhall enlarge* Japhet, *and he ſhall dwell in the Tents of* Shem, *and* Canaan *ſhall be his Servant*; now *Japhet* ſignifies one that may be perſuaded or allured, and here repreſents Perſons in their natural State, not obſtinate againſt divine Reproofs, and the call of God; but perſwaſible: Such God ſhall enlarge or perſwade (as in the *Engliſh* Margent) he will convince and allure them by his Spirit, to draw them from the Confinement and Bondage of Sin, to dwell in the Tents of *Shem*, that is, of Chriſt and his Followers: For *Shem* ſignifies a Name, *Glory*, *Honour*, and repreſents Chriſt, who is the Glory of God: In whom, the Name of God, or God-head itſelf (which is ſometimes ſignified by *Haſhem*, The Name, *Levit.* 24. 4.) eminently reſideth. 'Tis then here inſinuated that all that will be

perſwaded

perſwaded to relinquiſh their natural State, and the Tents of Sin, ſhall dwell inwardly in God's Image, ſhall put on the Lord Jeſus Chriſt, receive Protection from him, and alſo enjoy the Communion of Saints. As to the laſt Clauſe; *and* Canaan *ſhall be his Servant*; here is repreſented the vile abject State of Sin, and obſtinate Sinners; for *Canaan* from the *Hebrew* Root, ſignifying, *Depreſſing* or *Depreſſed*, *Bowed down*, imports firſt, the natural bent of Sin, which depreſſeth and keepeth down that Soul, where 'tis indulged; and therefore is itſelf to be rejected, preſſed down, and brought under: Yea, and ſhall be ſo, in all that ſhall be perſwaded to forſake Sin, and live in the Spirit, dwell in *Shem's* Tent; for to ſuch 'tis promiſed, *Sin ſhall not have Dominion over you*. Rom. 6. 14. The 2*d*, thing imported here is, that they who obſtinately comply with, and perſevere in Sin, (the *Curvæ in terras animæ et cæleſtium Inanes*) ſhall at length be depreſs'd, brought under and ſubdued by Chriſt, and the true Church, as the *Canaanites* were by the Children of *Iſrael*, and that partly in this World, viz. *When the Kingdom and Dominion, and greatneſs of the Kingdom under the Heaven, ſhall be given to the People of the Saints of the moſt High*, Dan. 7. 27. And partly in that to come, when all they whom our Saviour pronounceth Curſed, (in *Type* of whom *Canaan* was here curſed by *Noah*) ſhall be *caſt into the Lake of Fire*, Mat. 25. 41. Rev. 20. 15. Now this Expoſition calculated to, and compriſed in the Signification of the *Hebrew* Names, doth not at all Thwart, but well correſpond with the Hiſtorical Senſe of this Place.

The 2*d*, Scripture I ſhall reflect on, is *Numb.* 11. 26. where amongſt the Seventy Elders, elected and qualified by God, to bear part of *Moſes* Burden, and to be as Judges and Magiſtrates amongſt the People; two only were Named, and that not without a Manifeſt diſpoſal of divine Wiſdom: For in their two Names *Eldad* and *Medad*, two ſignal Qualifications for Magiſtrates and Rulers are compriſed; for *Eldad* ſignifieth *the Love of God*; ſhewing that Rulers ſhould be ſignally endued with divine Mercy, Kindneſs and Love, acting nothing in Cruelty or Revenge, but ſhewing Mercy and Compaſſion, to all that juſtly need them: That ſo they may as well reſemble God in Goodneſs, as repreſent him in their Power and Office. Now as *Eldad* imports the Love of God, ſo *Medad*, ſignifieth a *Meaſure*, repreſenting Juſtice, in which Magiſtrates ſhould ſo excel, as in their Actions to be a Meaſure, and Pattern to all others. *Medad* may alſo be rendered *the Meaſure of God*, in that the *Hebrew* *Eleh*, is included in *Medad*, which being the Initial Letter

of *Jah* and *Jehovah*, two of the Ten great Names of God, may afford cauſe to render *Medad*, the Meaſure of God, (which kind of Interpretation, is not only Cabbaliſtical, but Scriptural) now this ſets forth unmixt Juſtice, another great Qualification of a Ruler, who ought to imitate God in impartial Juſtice, as well as in Goodneſs and Clemency, Meaſuring to every one what is their due, whether Reward or Puniſhment, according to God's own Deſcription of a Magiſtrate. *He that ruleth over Men muſt be Juſt, ruling in the fear of God*, 2 Sam. 23. 3.

This *Eldad* and *Medad*, ſeem'd alſo to be exemplary in Modeſty, or Humility; another important Quality of a Ruler; for this appears the cauſe of their not coming openly to the Tabernacle with the reſt, as eſteeming themſelves unworthy of ſuch Honour. The reſemblance of this at leaſt was in *Saul* when on a like, but greater Occaſion, *he hid himſelf amongſt the Stuff*, 1 Sam. 10. 22.

Now were Chriſtian Nations bleſt with ſuch Rulers that were Exemplary and reſembled him (who Stiles himſelf the Prince of the Kings of the Earth; as well in Goodneſs, Juſtice and Humility, as they do in their Authority) we might expect a proportion of the ſame Spirit poured forth upon them, which was here upon *Eldad* and *Medad*, with the reſt of the Seventy; which would cauſe them to be ſo far from ſuppreſſing Prophecy, that they would exerciſe it themſelves: Which priviledge no good Man ought to Envy them, but rather for it the more to receive and Honour them, as remembering *Moſes*'s anſwer to zealous *Joſhua*, who would have had him reſtrain *Eldad* and *Medad* from Prophecy; to whom he reply'd, *Envieſt thou them for my Sake? Would to God all the Lord's People were Prophets, and that the Lord would put his Spirit upon them*, Numb. 11. 29.

3d. The 3d. Scripture is the 24th *ver.* of *Deut* 2. *Riſe ye up, take your Journey and paſs over the River* Arnon: *Behold I have given into thy Hand*, Sihon *the* Amorite, *King of* Heſhbon, *and his Land; begin to poſſeſs it, and contend with him in Battle.* The literal Senſe is Manifeſt, the Spiritual or Moral is this; all that profeſs themſelves Travellers towards the Spiritual *Canaan* are here Excited, to riſe out of any falſe and imperfect Reſt in the Way, and to advance towards Perfection; particularly to paſs over *Arnon*, that is the Abiding, or continual Curſe, which ſtands in Power and Force, againſt all that have but the Form of Godlineſs, without the Life; for ſuch being in no true Work of Faith, Repentance, and Converſion, are under the

the Law, and therefore under the Curſe, *Gal.* 3. 13.

But this Exhortation, chiefly concerns thoſe who are in the real Beginning and Proceſs of the New-Birth, that they ſhould ariſe and ſhake themſelves from the Duſt; proceed forwards and endeavour wholly to get through *Arnon*, that continued Curſe, which in ſore Chaſtiſement, for Sin may ſometimes touch them, ſee the 1 *Cor.* 11. 30. *Rev.* 18. 4.

To ſuch God ſaith, Behold, or Conſider, I have given into your Hand *Sihon*, that is the *Deſtroyer* (viz.) *Satan* himſelf; the *Amorite*, i. e. *The bitter envious One*, that bitter Spirit; *King of Heſhbon*, that is, *of Reaſon or Reaſoning*; that falſe Reaſoning which begets Enmity, and Bitterneſs in the Hearts of God's People, one againſt another; *For this* Reaſon, or Wiſdom, *deſcendeth not from above, but is Earthly, Senſual and Deviliſh*, Jam. 3. 14, 15.

This malignant Spirit, the Prince of the Power of the Air, we are to reſiſt, and to contend with him in Battle, that he may not infect our Reaſon with Principles of ſtrife and bitter Zeal; but rather that we may begin to poſſeſs, gradually to inherit our own Cogitations and Reaſon, and ſo wreſt them out of his Hand, who hath by Craft and Uſurpation, ſubjected them to his Power and Influence; and in this Contention againſt the Old Serpent the Deſtroyer, to recover our Reaſon and intellectual Faculties out of his Dominion, that we may ſay with the Apoſtle, *The Weapons of our Warfare are not Carnal, but Mighty thro' God, to the pulling down of ſtrong Holds, caſting down Imaginations, or Reaſonings, and every thing that Exalts itſelf againſt the Knowledge of God, and bringing into Captivity every Thought, to the Obedience of Chriſt*, 2 Cor. 10. 4. 5.

The *4th*, Scripture is part of the 41ſt *ver.* of the 10th of *Joſ.* *And* Joſhua *ſmote them from* Kadiſh-Barnea, *even to* Azza. *Them*, that is the *Canaanites*, who repreſent the ſeveral Habits or Kinds of Sin, as *Joſhua* figures Chriſt, (as I ſhall hereafter ſhew) who coming to deſtroy the Works of the Devil, mortifies and cuts off our Sin from *Kadeſh-Barnea*, i. e. *the Holineſs of the unſtable Child, or the unſtable Holineſs of the Child*, even the *Azza*, *Strength and Confirmation*. Chriſt proceeds in circumciſing our Hearts, in ſubduing and deſtroying our Iniquities, from our weak Child's State in the Regeneration, (in which we are yet but unſtable in Holineſs) even to ſtrength and confirmedneſs of Obedience, to *Azza*, to the State of young Men in the New-Birth: Concerning whom, *John* expreſſeth himſelf thus; *I have written unto you young Men, becauſe ye are ſtrong, and the word of God abideth in you, and ye have overcome the wicked one*, 1 John 1. 14. 4th.

The

5th. The 5th, is *Joshua* 19. ver. 50. *according to the word of the Lord, they gave him the City which he asked, even* Timnath Serah, *which he Built and dwelt therein*: This City after it was thus repair'd by *Joshua*, is called (*Jud.* 2. 9.) *Timnath-Heres*, by Inversion of the Letters.

The Mistery of which is this, *Timnath-Serah* signifying, *The Image of Superfluity or Corruption*, represents human Nature, the Souls of Men corrupted by Sin, labouring under the Superfluity of vain Thoughts, earthly Passions and Desires; yet *Joshua*, that is *Jesus*, ask'd us, tho' defiled of the Father for his Possession; *Ask, and I will give thee the* Heathen *for thy Inheritance, and the uttermost parts of the Earth for thy Possession. When he passed by, and saw us* Psal. 2. 8. *polluted in our Blood, He said unto us live.* But as *Timnath-Serah*, after it was by *Joshua* repaired and built, was called *Timnath-Heres*, that is, *the Image of the Sun*; so Christ by renewing and rebuilding us, and so fitting us for his own Abode, renders us *conform to his own Image*, Rom. 8. 29. *who himself is the Light of the* World, *the Sun of Righteousness*, by Reflection from whom, we also that *were sometimes Darkness, become Light in the Lord*, and so *are changed into the same Image from Glory to Glory*; under which gradual change persevering, we that *have born the Image of the Earthly, shall also bear* (that is perfectly bear) *the Image of the Heavenly*, 1 Cor. 15. 49. For at last, *the Righteous shall shine forth as the Sun in the Kingdom of their Father*, Mat. 13. 43. Thus is *Timnath-Serah, the Image of Corruption*; our depraved Souls turned into *Timnath-Heres, The Image of the Sun*, by that great Architect Christ Jesus, *by whom the* Worlds *were made*, and our little World, is restored and made fit *to be an Habitation of God thro' the Spirit*, Ephes. 2. 22.

6th. The 6th, Scripture is *Judges* 7. 1. where we may take Notice, That the Name of *Gideon*, well represents his Work; for *Gideon* signifieth a cutter down, or cutter off, and it was he that cut down the Grove of *Baal*, and with his little Army cut off so vast a Number of the *Midianities*; who before the Battle, encamped by the Hill of *Moreh*, that is, of *Rebellion*, a Place or State, in which all the Enemies of the Lord pitch their Tents; but especially, when they Im-body against his People, who often encamp in *Harod*, as *Israel* did here; that is *in Fear and Trembling*, as *Harod* signifieth: This being one of the Stations of *Israel* in the Wilderness, Numbers xxxiii. 24. which though there called *Haradah*, yet signifieth the same thing, being a Dispensation not only witnessed by the Church Imbodied, in relation to external Dangers; but also

by

by particular Persons in their inward Work, in reference to their more deep Sentiments of Fear, whatever the occasion may be. This State St. *Paul* expresseth, where he asserts, *I was with you in weakness, and in fear, and in much trembling.* 1 Cor. 2. 3. Gideon also may further signify, *a cutter down of Iniquity*, representing Christ in us, Circumcising us with *the Circumcision made without Hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ*, Col. 2. 11. more particularly destroying and cutting off the *Medianites*, that is, *The Spirits and Habits of Strife and Contention*, which are great Enemies to each of our Souls, and to the *Israel* of God; in that they directly oppose our *keeping the Unity of the Spirit in the bond of Peace*, Eph. 4. 3. 'Tis also further to be remark'd, that two of the Princes of *Median*, that is, of Contention, which *Gideon* slew, *Judg.* 7. 25, were *Oreb*, that is, a Raven, and *Zeeb*, that is, a Wolf; which being Carnivorus Animals, represent those earthly Desires and irregular Appetites, which fomenting Strife and Divisions in the Church, are to be mortified and cut off by *Gideon's Sword*, that is, by *the Circumcision of Christ*. For as St. *James* saith to the *Jews*, Ja. 4. 1. *From whence proceed Wars and Fightings*, (or Contention) *come they not hence even of your Lusts that War in your Members?* Which therefore are not to be indulged, but cut off, as *Oreb* and *Zeeb* were by *Gideon*.

Who also slew *Zebah* and *Zalmunnah*, Kings of *Median*, Judg. 8. 5, 21. Now *Zebah* signifieth either, 1*st*, Actively, *Slaughter or Killing*, or 2*dly*, Passively, *a Victim*, or *Sacrifice*: As it signifieth Actively, it imports 1*st*, the Spirit of Persecution, which impels Men, either from a blind Zeal, to persecute and destroy the Saints, as St. *Paul* once did; or from satanical Wrath and Malice, as the Heathen Emperors, and others have done. 2*dly*, As it signifies passively a Sacrifice, it imports 1*st*, That the Spirit of Persecution is to be denied, mortified, and cut off; and that it will in the End be destroyed, by the Sword that proceeds out of Christ's Mouth. And 2*dly*, that all who are acted by it, to waste the Church of God, except they repent and return from it, with Abhorence, will at length themselves be made a Sacrifice, and undergo a worse Death, than *Zebah* did by the Sword of *Gideon*, Luke 18. 7. 8.

But to proceed, *Zalmunnah* signifieth, *The Image of Commotion*, or Unquietness; representing first, some unquiet contentious dividing Principle, received into the Understanding, and too much indulged, and set up for some great Truth, as an Image to be Bowed to by all; when yet, being

being contrary to the Spirit of Peace, Love and Unity, it is to be denied, obliterated, and wholly deſtroyed by Chriſt in all that are his. As alſo *2dly*, will all ſuch Perſons be, that having not in themſelves a Root of Innocency and true Simplicity, do adhere to ſuch Principles, to the great Diſturbance and Confuſion of the Churches of Chriſt.

For as theſe two Kings of *Median* ſlew *Gedeon's* Brethren, each of which, reſembled the Children of a King, *ver.* 18, ſo will *Zebah* and *Zalmunnah*, the Spirit of Perſecution, and of Unquietneſs and Turbulence, deſtroy and make Havock of the Members and Brethren of Chriſt, who have his Father's Name or Image writ on them; except ſuch Spirits and Principles are judged and exterpated by him, who hath *the ſharp Sword with two Edges, who in Righteouſneſs doth judge and make War*, Rev. 19. 15.

There are Scores of other Scriptures, I might have produced to have proved a Moral, or Allegorical Senſe in the proper Names, diſtinct from the Hiſtorical, which without ſtraining, might have evinced it as plainly, yea, ſome of them more evidently than thoſe I have here Collected; but theſe occurring more eaſily to my Memory, I ſet them down, having many Years ſince taken notice of them; to which, I ſhall add the firſt of *Michah*, from the 10th ver. forward.

Where we may remark the Holy Spirit itſelf, briefly taking Notice of, and reflecting upon the Significations of the *Hebrew* Names of Places there expreſſed, as in ver. 10. *In the Houſe of* Aphrah *roll thy ſelf in the Duſt. Now* Aphrah (*as* Ophrah, *Joſ.* 18. 23.) ſignifieth *Duſt*, ver. 11. *Paſs thou away, O! Inhabitant of* Saphir, *having thy Shame naked*; here *Saphir* ſignifieth *Beauty*, or *Pleaſantneſs*, *a beautiful or pleaſant Place*. The *Hebrews* take it for a City, from which Signification in Alluſion to it's Name, the Inhabitants are called to a contrary State of Shame and Ignominy.

Verſe 12. *The Inhabitants of* Maroth *waited carefully for good, but evil came down from the Lord to the Gate of* Jeruſalem; Now *Maroth* ſignifies, *Bitterneſs, bitter Afflictions*, according to the Import of which Name; Evil, that is bitter Affliction, was from Heaven diſpenſed to them though expecting good. As to *ver.* 13, whatever the Hiſtorical is, about which Interpreters differ; There is in it a Moral Senſe, included in the Name *Lachiſh*, which was firſt a City of the *Amorites*, afterwards belonging to *Judah*; of this *Lachiſh*, 'tis ſaid, *ſhe is the beginning of Sin, to the Daughter of* Sion; now *Lachiſh* may be rendered, *Exiſting or Being to thy ſelf*, Importing *Self-will, Self-love*; the ſame with that Luſt,

which

which St. *James* described as the Womb, or Mother of Sin, *When lust hath conceived, it bringeth forth Sin*, so that this Lust, or Self-love, is made here the Origen and Source of Sin, as *Lachish* is said to be the beginning of it, to the Daughter of *Sion*. In the Historical Sense, the Spirit seems also to allude to the signification of *Lachish*, as it had to the signification of other Names before: And ver. 14. *The House of* Achzib, *shall be* Achzib, *or a Lie to the Kings of* Israel; for *Achzib*, signifieth a Lie, as all External things we irregularly rest upon, will prove to us. So ver. 15. *I will bring an Heir to thee thou Inhabitant of* Mareshah; this *Mareshah* (as *Achzib* before) was a City of the Tribe of *Judah*, which in *Hebrew* signifies, a *Possession or Inheritance*; God threatens them he will bring an Heir to it, to wit, a Stranger of another Nation: Here reflecting as before, on the signification of *Mareshah*: an Inheritance, and an Heir, being relatives mutually respecting each other. Now the Divine Spirit, thus alluding to the signification of *Hebrew* Names, in its Prophetick Exhortations and Comminations, cannot but confirm what I have before Asserted, and give further cause for our search into such proper Names, and the Context where we find them, least we should loose any part of those Divine Truths, which tho' vail'd under the Literal Sense, yet are a real part of Scripture-Treasure, and therefore design'd for our Instruction; gradually to wind up our Souls thro' the various Degrees of Truth, into a powerful Union with the Eternal λογος, that living Word which abideth for ever. Chap. 1. 4.

For such spiritually moral Expositions of Scripture, that have a real Foundation in the *Hebrew* Name, and Historical Passages of it, are so far from Prejudicing the Scripture themselves, or the Souls of those that Read them for their true Improvement; that on the contrary they conduce. 1st, To enlarge our Portion in the use of the Scriptures, to lead us thro' the Letter, into a Spiritual and more interior Sense; so that Instead of the Body of the Letter, we possess the Body and Spirit too, and may truly say with *Isaac* (when he had found the Well *Reboboth*, i. e. *Enlargements*) *now the Lord hath made room for us, and we shall be fruitful in the Land*; especially adding constant Obedience, to this large Fountain of practical Knowledge.

This way of Interpretation tends to habituate us to a constant Introversion in reading the Scriptures, and applying them to the inward Heart-work; which by most is too much neglected; Who mind Notions, and Increase of Knowledge, more than true Improvement in the New-Birth. 2.

It

3. It opens to those who have a gift of Prophesie, an usual way of parabolical Teaching, from the History of the Old Testament; which way of Instruction is very proper to influence the Phantasie, fix upon the Memory, and work vigorously upon the Affections: Especially when accompanied with divine Virtue and Power from the living Word; as our Saviour's Discourses were, who spake so much in parables, and sometimes interpreted them.

4. It tends to impress the Scripture History more firmly upon our Memories, and to make us the more closely mind what we read, when we find such useful Truths, such practical Verities, so much conducing to the Internal Work, every where Interwoven with it.

5. It conduceth to demonstrate the transcendant excellency of Scripture History, above others, which only contain a literal Sense; whereas this, besides the literal, comprehends a divine Allegory, a Moral or Spiritual Sense, unlocking the distinct Work of Regeneration, and every where turning us inward, to mind that Work, which is of so great Concern in reference to our eternal Hapiness. And by this Sense within a Sense (as by a Wheel in the midst of a Wheel, *Ezek.* 10. v. 10.) in the signal Contrivance of divine Wisdom is the more illustrated; which Wisdom, *Eph.* 3. 10. is stiled πολυποικίλος Multiform or Manifold, or as *Tremellius* more exactly renders it, *plena Varietatibus, full of Varieties.* Clearly to this purpose writes *Gregory* in his Morals, *L.* 20. *cap.* 10. *Sacra Scriptura omnes Scientias ipso Locutionis suæ more transcendit: Quia uno eodemque Sermone dum narrat gestum, prodit Mysterium.* (that is) *The sacred Scripture transcendeth all Sciences in the very Manner of it's speaking: Because in one, and the same discourse, whilst it relates an History, it discloseth a Mystery.* With this Testimony conspire *Justin Martyr, Tertullian, Chrysostom* and others of the Ancients.

6. This way of Interpretation is not only profitable but Spiritually pleasant, affording fresh Scenes of wholsome Contemplation; where otherwise we should least expect them: By which many Scriptures abounding with hard Names, (and thence seeming to most Readers a kind of Tedious and rough Wilderness) are changed into pleasant Gardens, and Springs of Water, yielding the most important, and therefore most delightful Varieties of the New-Birth. One Instance of which for all, I will annex out of the 1 of *Chron. cap.* 1. where we find the Names of the 10 Patriarchs in due Order prefixt to the succeeding Genealogies; which 10 Names I shall briefly reflect on, in that natural Order we there find them.

The

The first is *Adam*, which signifieth *Red, Earthly*, an Image representing our natural State in Flesh and Blood, unregenerated *as we bear the Image of the Earthly*, 1 Cor. 15. 49.

The second *Sheth* or *Seth*, that is, *Set* or *Settled, as a Foundation*: Importing the beginning of Regeneration, when the immortal Seed is laid as a Foundation of pure Light and Life in us, 1 *Pet.* 1. 23.

The third is *Enosh*, that is, *Sickly, Sorrowful, Miserable*, or *frail miserable Man*; this Name points at a further Step in the New-Birth, when from the true Light of Life, we discern and feel the Burden of Sin, and how Miserable we are made by it, and therefore as uneasy under it's remains, cry out with St. *Paul, Oh! wretched Man that I am, who shall deliver me from this Body of Death?* Rom. 7. 34.

The fourth *Kenan*. i. e. *Mourning, Lamentation*, that which riseth from a deep Sense of the Sinfulness of Sin, in our selves and others. And also from particular Reflections upon the Sufferings of Christ, *wounded for our Transgressions, on whom the Lord hath made to meet the Iniquity of us all*; to such that prophetick Benediction belongs, *Blessed are ye that weep now, for ye shall laugh*, Luke 6. 21.

The fifth is *Mahalaleel*, (i. e.) *Illumination of God, or the praising of God*; importing that Dispensation of Joy, and Praise for the Light of God's Countenance: for the Salvifick Rays of him (who is the true *Helel*, that bright and Morning Star) which after such deep Mournings for Sin, and the crucified Jesus, usually Irradiates the Soul; and transfuseth it with the Sense of divine Love, most free Grace, and infinite Goodness, so that the Soul under *Kenan*, the State of Mourning, may comfort itself with a secure expectation of *Mahalaleel, the State of divine Light, and Praise*, ready to succeed, according to that of the Psalmist, *Why art thou cast down my Soul, and why art thou disquieted in me? Hope thou in God, for I shall yet Praise him for the Help (or Salvation) of his Countenance*, Ps. 32, 5.

The sixth is *Jered*, or *Jared*, i. e. *Descending, Ruling*; in which there are two things considerable. 1st, Christ's further descent into us, after his reviving appearance in us; that is, his deeper Ingress into the Heart, to possess it's Properties, and rule there encreasing his glorious Dominion, in great Sweetness, Meekness, Love, Humility and Righteousness, 2dly, Our humbling our selves in the Sense of his abundant Goodness, and by that attaining to be so far exalted, as to reign with him over Self and Sin: Which is

to

to begin *to ſhare with Chriſt in his Throne*, Rev. 11. 21. And to enjoy that Empire inwardly which in a more external Senſe (as to worſhip) is aſcribed to *Judah*, *Hoſea* 4. 12. Judah *yet ruleth with God*, or *cum Deo forti. with the ſtrong God*, as *Tremellius* renders it.

The ſeventh is *Enoch*, that is, 1. *Inſtructed*, or *Inſtructing*. 2. *Dedication*, or *Dedicated*. The firſt Signification implies that Diſpenſation, when being our ſelves taught of God, from divine Charity, and the ſtrong Impulſes of the Holy Ghoſt, we take all Opportunities of Inſtructing others in the Miſteries of the New-Birth: This is the ſtrong Man's State in Chriſt; for not arriving at which, when they had been ſo long Converted, St. *Paul* reproves the *Hebrews*, Chap. 5. 22. *When for the time ye ought to be Teachers*, &c. See *Acts* 18. 26. The 2*d*, which is *Dedication*, imports, that divine Teaching, which is true Inſtruction, leads to a *Dedication* of our ſelves to God. The *Hebrew* Root, whence comes *Enoch*, or *Chanoch*, with *Chanucha* derived from it, are applied to the Dedication of the Temple and Altar. 2. *Chron.* 7. 59. Importing that State in Chriſt, or under the Diſpenſation of the Son, in which we wholly dedicate, devote and yield up our ſelves to God, as living Stones in his ſpiritual Houſe, 1 *Pet.* 2. 5. Confeſſing by the habitual renouncing of our own Wills, that we are not our own but *are bought with a Price, and are therefore obliged to glorify God, in Body and Spirit, which are the Lords*, 1 Cor. 6. 19. 20.

The eight is *Methuſhelah*, *the Emiſſion or ſending forth of Death*. This Name ſeems to have been prophetically given by *Enoch* to his Son, in reference to the coming Flood; which brake forth about the time that *Methuſhelah* expired. In the internal Work it repreſents that continued ſuffering and dying State, which attends the Life of Chriſt, and our thorough Dedication to it; which being mightily oppoſed by Satan and his fiery Darts, the Soul is made very ſenſible of it, our perceptive Faculties being render'd very quick, by the pure Life, and Virtue of Jeſus opening in them. And here we come experimentally to Witneſs, that *as many of us as were baptized into Chriſt, were baptized into his Death*, Rom. 6. 3. That is, *into a conſtant dying to our own Wills, and a continued ſuffering with, and for his Life in us: For we which live are always delivered unto Death for Jeſus Sake; that the Life alſo of Jeſus, might be made manifeſt in our mortal Fleſh*, 2 Cor. 4. 11.

The ninth is *Lamech*, that is, *Impoveriſhed, Smitten, Smiting, Slaying*, which imports two Things. 1. Our arriving

arriving thro' Tribulation, at deep Poverty of Spirit, when our Souls are ſtript of all Self-Confidence, having nothing to glory in, but the Croſs of our Lord Jeſus Chriſt; and that unmerited Grace and Love, by which we are impowered daily to ſubmit to it. 2. Our becoming wholly conform, at leaſt internally, to the Crucifixion of Jeſus, when we ſeem to be *Stricken, Smitten of God, as he was reputed*, Iſa. 53. 4. yet all this in meer Love, *that the Body of Sin being deſtroyed*, and the Veil of Fleſh rent, we might aſcend into deeper Union with the Deity; as knowing that *having been planted together in the likeneſs of his Death, we ſhall be alſo in the likeneſs of his Reſurrection*, Rom. 6. 5.

The tenth and laſt is *Noah*, that is, *Reſt*, or *Conſolation*. This imports the third Diſpenſation, that of the Spirit, after the Labours of Regeneration and full Conformity to Chriſt's Death; for *Lamech* ſaid of *Noah*, *Gen.* 5. 29. *This ſame ſhall comfort us*; ſo ſaith our Saviour, *I will pray the Father, and he ſhall ſend you another Comforter, that he may abide with you for ever, even the Spirit of Truth*, John 14. 16. 17. Now this Spirit ſhall comfort us (as it was ſaid of *Noah*) or make us to reſt, (as in the Septuagint) from our Work, and the Toil of our Hands, by making internal and external Obedience eaſy, by ſhedding abroad the Love of God in our Hearts; that noble Principle which is there diffuſed by the Spirit, *Rom.* 5. 5. Which will alſo *comfort us, concerning the Ground which the Lord hath curſed: For if the Spirit of him that raiſed up Chriſt from the Dead dwell in us; he that raiſed up Chriſt from the Dead ſhall alſo quicken our mortal Bodies, by his Spirit that dwelleth in us*: So that Vivification, and Tranſmutation of the terreſtial Body is aſcribed to the Spirit, by which therefore Chriſt will effect this great Work, expreſſed in other Terms, *Phil.* 3. 21. *Who ſhall change our vile Bodies, and faſhion them like to his glorious Body, according to the working* (or Internal-working, ἐνέργειαν) *whereby he is able to ſubdue all things to himſelf.* Rom. 8. 11.

Thus we ſee theſe Ten Names, which in meer Reading of them cannot be very pleaſant to any, or profitable, except to very reflecting Perſons; yet affording a delightful and moſt uſeful Epitome of the great Work of Regeneration. The Diſpenſation of the Father being comprized in the four firſt, ending in *Kenan, Mourning*: As *Moſes* repreſenting the ſame, left *Iſrael* in *Abel-Shittim, the Sorrow for Scourges*; *for the Law is our School-Maſter unto Chriſt*. The next repreſent the Son's Diſpenſation and End in *Lamech*, i. e. *Smiting* and *Killing*, importing our full Conformity to Gal. 3. 24.

the Death of Chriſt; that of the Spirit is exhibited in that one Name of *Noah*; which being the Crown and Complement of the Work, carried on in the two former Diſpenſations, (and infallibly following them in all that are made conformable to Chriſt's Death) needeth not ſo diſtinct a Repreſentation by various Names, as the two former: *For if we have been planted together, in the likeneſs of Chriſt's Death, we ſhall be alſo in the likeneſs of his Reſurrection.* And if our Perſeverance thro' the internal Baptiſm of the Father and Son, be ſecured, that of the Spirit muſt ſucceed by a neceſſary Connexion. Therefore ſaith our Saviour, *John* 14. 15. *If ye love me keep my Commandments, and I will pray the Father and he ſhall give you another Comforter, that he may abide with you for ever.* And tho' this Promiſe particularly reſpects the Gift of the holy Ghoſt, which was in that Age, in an extraordinary manner effuſed upon Believers, many of which were not prepared, by having paſſed thro' the two former Diſpenſations; yet it ſheweth the Order of the Spirit's Diſpenſation, that of effectual unſelfiſh Love: In that 'tis ſaid, *If ye Love me keep my Commandments, and I will pray the Father, &c.* Where perſeverance under Obedience to the ſame, that genuine Obedience, that floweth from Love, is made a mean to the then Diſciples, of receiving the Bleſſing of the Comforter; as Perſeverance under the Baptiſm of the Father, and Continuance under the Baptiſm of Chriſt's Sufferings, are a neceſſary Means, and Reparation for the Diſpenſation of Baptiſm of the Spirit, our Immerſion into the Love of God; which with it brings Reſt, and eternal Conſolation, for in that Diſpenſation Chriſt *will write upon us the Name of God, and the Name of the City of God, which is the new* Jeruſalem: That is, *He will make us Partakers of the divine Nature, and of the divine Body, which is the Tabernacle of God, called our Houſe which is from Heaven,* 2 Cor. 5. 2. With which our Souls being cloathed, and into which fully entered; we ſhall more ſecurely Sail into the eternal World, that ſpiritual Land of Peace, than they in *Noah*'s Ark, thro' the boiſterous Waves, to the Mountains of *Ararat*, where the Ark reſted, *Gen.* 8. 4.

But to draw towards a Concluſion, one great Reaſon of my endeavouring to evince a Moral and Myſtical Senſe, in the proper Names and Hiſtorical Paſſages of thoſe Scriptures, I ſhall in the ſubſequent Diſcourſe reflect upon; I ſay one chief Reaſon is to unfold, and illuſtrate the diſtinct Work of Regeneration, our gradual paſſing thro' the Work of the *Trinity*, in our Souls; that three-fold Baptiſm before-mentioned,

tioned, which we muſt all Witneſs, e're we can arrive at our ultimate Perfection, the Reſurrection-State. The Confuſion that many are under, in their Apprehenſions about this great Work, cauſed their ſticking in the firſt Budding and Appearing of it, and occaſions others to grow dead, fall into dangerous Relapſes, for want of continued Watchfulneſs, and a true Underſtanding of the Neceſſity of *forgetting thoſe things that are behind, and ſtretching after thoſe things that are before, if by any means, to attain the Reſurrection of the Dead*, Phil. 3. 11. 13. Which Contention of our Soul, for the great Prize, St. *Paul* being under, propoſed himſelf as a Pattern to others in ſaying, *Let as many as be perfect be thus minded*, ver. 15. 17. And after, *Brethren be followers together of me, and mark them which walk ſo, as ye have us for an Example.* The ſame Apoſtle compares our Progreſs in Regeneration, to a Race. *Know ye not that they that run in a Race, run all, but one receives the Prize? So run that ye may obtain; and every Man that ſtriveth for the Maſtery is temperate in all things; now they do it to obtain a corruptible Crown, but We an Incorruptible.* Here St. *Paul* manifeſtly alludes to the *Grecian* Games and Exerciſes, (with which the *Corinthians* were well Acquainted, the *Iſthmian* being celebrated amongſt them) and ſo excites them by reflecting on the exact and ſtrict Preparations and more earneſt Contention of the Racers or Combatants, to acquire a fading or leafy Crown; to be much more concerned, and more ſtrenuouſly to labour in their Chriſtian Race, that they might arrive at τὸν στέφανον ἄφθαρτον, an unfading, or incorruptible Crown; for as the utmoſt Endeavours of the Exerciſes were neceſſary for their gaining the Victory: So our following God fully, our preſſing after, or proſecuting the Mark, as St. *Paul* phraſeth it, is requiſite for all thoſe that ſhall arrive at Perfection, and be inveſted with the Crown of Life. 1 Cor. 9. 24.

For ſhort of this, we do not fully comply with God's great Deſign of ſending his Son, *who gave himſelf for us, that he might redeem us from all Iniquity*, Tit. 3. 14. To which great End, that the *Corinthians* in their Endeavours might be conformable, the ſame Apoſtle exhorts; *let us cleanſe our ſelves from all the Pollutions of Fleſh and Spirit, perfecting Holineſs in the fear of God*, 1 Cor. 7. 1. There are pollutions of Spirit, as well as of Fleſh, and we are vigorouſly to endeavour the Extirpation of them both: And for that End, are conſtantly to comply with the Spirit of Jeſus, whoſe Work in us, in Purging and Redeeming from both theſe, eſpecially the latter, is diſtinctly deſcribed in *Joſhua's*

vanquiſhing the ſeven Nations, and various Kings of the Land of *Canaan*. The clearing of which, will be the ſecond Part of this Diſcourſe, and further demonſtrate that important Truth I here aſſert; and which *Grotius* comparing the Writings of the Apoſtles with thoſe of *Moſes*, and the Prophets, together with the Judgments of the Fathers, could not but own, *Præter ſenſum literalem eſſe et ſenſum myſticum, qui in literali fundatur, et utrumque ſpiritus ſancti Intentioni convenire, et ita a Chriſto et Apoſtolis in novo Teſtamento Explicari.* Which ſpeaks thus in Engliſh, *That beſides the literal, there is a myſtical Senſe founded in the literal, each of which agreeth with the Intention of the holy Spirit, and is ſo explicated by Chriſt and his Apoſtles in the New Teſtament.* With which Teſtimonies exactly repreſenting the very Truth, I ſhall cloſe up this Preface, commending the Reader to the Guidance of the Holy Spirit in the ſtrait Way of Self-denial, in which, we ſhall be gradually taught of God, mortified to Sin, and repleniſhed with that Divine unſelfiſh'd Love, which is the end of the Commandment, the Bond of Perfectneſs, the ſacred Cement of all holy Souls, the ſupream Habitation; *for God is Love. and he that dwelleth in Love, dwelleth in God, and God in him:* Into which the living Word direct us, yea, by it we ſhall be ſo guided in following God fully, and continuing faithful to the Death.

The JOURNEYS of the Children of *ISRAEL*, as they are Recorded, *Numb.* 33*d*.

WHERE we find them diſtinguiſh'd and wrote by *Moſes, from the Mouth of the Lord*, for ſo the *Hebrew*, vers. 2. may well be rendered. The *Chaldee* Reading, *according to the Word of the Lord:* The *Greek* Bible hath, *by the Word of the Lord:* The *Syriack, from the Word of the Mouth of the Lord:* Our *Engliſh, by the Commandment of the Lord:* Who himſelf thus divided and named theſe
Chap. 21. Journeys, ſeveral of which, in the Hiſtory of *Moſes* are not to be found, and others that are there, are here paſſed over without mention. So that God himſelf being the Dictator, and *Moſes* but his Amanuenſis, makes this Record the more conſiderable; which by the Interpretation of the *Hebrew* Names (made to ſpeak *Engliſh*) will be more apparent,

and

and tend to confirm what St. *Paul* aſſerts of thoſe things that befel *Iſrael* in the Wilderneſs: *That they all happened unto them in Types, and are written for our Admonition upon whom the ends of the World are come.* 1 Cor. 10. 11.

Verſe 5th, *The Children of* Iſrael *removed from* RAMESES, *&c.*

To compleat the Number of Two and Forty Journeys, as they are beſt and by moſt reckoned; we muſt conſider that the firſt is here implied in the Names of *Rameſes*, tho' not particularly expreſt: For *Rameſes* being the Name of a City and Country in *Egypt* (ſee *Hierom*, in his *Hebrew* Queſtions) they muſt aſſemble and rendezvous near this City, or in ſome particular Place of that Country, before they could March together in one Body towards *Succoth*, which aſſembling in one Place from their ſeveral Habitations, wherein they were diſperſed, may be eſteemed their firſt Journey: Tho' *Rameſes* in the Hiſtory, ſeems only to expreſs the Term from which they began to Journey: But the holy Spirit in that Name, ſeems to Eye the Myſtery couched in it; *Rameſes* importing, *The melting or diſſolving of Evil*, and ſo was a very fit Word to ſhadow forth, and expreſs the beginning of Regeneration: For as ſoon as we begin to forſake *Egypt*, i. e. *The earthly Life and it's Corruptions*; the turbid Waters of *Sibor*, *Jer.* 2. 18. and in good earneſt look towards Heaven, Sin begins to melt and decay; Converſion begins in Sins Conſumption: For Chriſt was manifeſted to take away our Sins, and in him is no Sin, 1 *John* 3. 5. So then placing this as the firſt Journey, we ſhall find them juſt Two and Forty to *Moſes*'s Death, the End of the Wilderneſs, and the riſing of *Joſhua* to lead them into *Canaan*, juſt as the Evangeliſt, *Mat.* 1. 17. enumerates *forty-two Generations, from* Abraham *to Chriſt*, the ſpiritual Saviour; and St. *John* alloweth *a Time, Times, and half a Time*, that is three Prophetick Years and a Half, interpreted by 1260 Days, or forty-two Months, for the Churches abode in the Wilderneſs, *Rev.* 12, 6. 14. The firſt Journey. Verſe 5.

Ver. 5th, *And Pitched in* SUCCOTH.

This Station was ſo called, becauſe there the *Iſraelites* marching out of *Egypt*; firſt began to erect Booths or Tabernacles, *Lev.* 23. 43. *Succoth* ſignifying Booths, Tents, or Tabernacles; which being ſlight moveable Houſes, eaſily ſet up, and as eaſily taken down: Repreſenting our beginning to own our ſelves looſe from the World, and as *Pilgrims upon Earth*, journeying to find out that *City which* The ſecond Journey.

hath Foundations, whose Builder and Maker is God, Heb. 11. 10. The Word also signifieth *Coverings, Protections,* importing the Defence and Protection of such holy Pilgrims by divine Presence, accompanying them through all Straits, according to that promise, *Isai.* 43. 2. *When thou passest thro' the Waters, I will be with thee; when thou walkest thro' the Fire, thou shalt not be Burnt:* Where there seems an Allusion to *Israel's* marching thro' the Red-Sea, and the scorching Sun-Beams in the Wilderness; and also to God's Presence amongst them, in those visible Simbols of it, *The Pillar of Cloud, and of Fire,* which in the next Journey God exhibits for their further Encouragement. By all which, we are instructed to expect, as the like Trials, so proportionable succour in that narrow Wilderness-Way, which leadeth unto Life. For *he that dwelleth in the secret Place* (or help) *of the most High, shall lodge under the Shadow of the Almighty,* or as 'tis in the *Chaldee, under the Shadow of the Clouds of the Glory of the Almighty,* see *Mat.* 17. 5. *Acts* 1. 9.

Psalm 91. 3.

Ver. 6th, *They next Pitched in* ETHAM.

The third Journey.

Etham, was the Name of some Place, which was at the Entrance of that Desert, which is sometimes called the Wilderness of *Etham,* sometimes of *Shur,* Exod. 15. 22. *Etham* signifieth, 1*st*, *Perfectness, Integrity, Sincerity.* 2. *Their Plow-share*; importing 1, *A State of Integrity, when we resolve to follow God without any reserve;* which in some kind is to be perfect. In this Notion, the Word Perfect is sometimes used, as by St. *Paul, Let us therefore as many as be Perfect be thus minded.* Where an absolute or final Perfection is not meant; for as to that he had before said, *ver.* 12. *Not as tho' I were already Perfect:* But Perfectness in the Way, real Sincerity, which consists in following God with our whole Heart; pressing towards Perfection without Reserve, according to the Measure of Grace received, as St. *Paul* did: To which he animates others in Saying, *Let as many as be Perfect be thus minded.*

Phil. 3. 15.

In this Sense, the *Hebrew* Words, *Tam* and *Tamin* are oft used, as when 'tis said of *Jacob,* Gen. 25. 27. That he *was a plain Man dwelling in Tents.* In the *Hebrew,* 'tis *Tam,* a Perfect Man (so rendered in that place by the *Interlineary* and *Chaldee* Versions) that is, he had an honest sincere Heart to God and Man. In this Sense is *Tamin* taken, *Psal.* 119. 1. *Blessed are the Undefiled in the Way.* In the Margent 'tis, *The Perfect is Sincere*; which certainly comprehends all that serve God without Reserve, that live up

up to their Light in real Sincerity, whatever Diſpenſation they are in: For in the ſame place they are deſcribed, to be ſuch as *ſeek God with their whole Heart, and have reſpect to all his Commandments.* In this Senſe, *Iſrael's* encamping at *Etham*, repreſents, *Souls arrived at a State of real Integrity, deſigning with all their might to comply with God's Will, and labour after Perfection.* As a means to which, they ſeriouſly turn into the inward Work compriſed in *Etham*, as it ſignifieth Metaphorically in a 2d Senſe, *A plow-ſhare*, or *their Plow-ſhare*; importing, *a morally ſpiritual Introverſion to cultivate our Souls*, (which as to their unregenerate Part are as a Wilderneſs) *that they may not bear the Thorns and Briars of earthly Luſts and Paſſions, but bring forth Fruit to God*; according to the Prophet's Admonition. *Hoſea* 10. 12. *Sow to your ſelves in Righteouſneſs, reap in Mercy, break up your fallow Ground; for it is time to ſeek the Lord 'till he come and rain Righteouſneſs upon you.* This introverting to cultivate and dreſs our own Hearts, will make us true Labourers in God's Vineyard or Husbandry as St. *Paul* phraſed it, 1 *Cor.* 3. 9. *Ye are God's Huſbandry* or Tillage, as in the Margent. In the *Greek* θεου γεωργιον a comprehenſive Word, which may imply, that we are God's Vineyard, and Tillage alſo. In which Work proceeding, as in a true mean to that great end Perfection, we ſhall be fitted for the internal Guidance and Protection of our *Emmanuel*, repreſented by the Pillar of Cloud, and Pillar of Fire, which are firſt mentioned in this Station, as appearing to Conduct and Obumbrate *Iſrael*, Exod. 13. 21.

From which Simbols of divine Preſence the *Iſraelties* enjoyed. 1ſt, Direction in their Way. 2d, Protection from their Enemies, *Exod.* 14. 19. and alſo from the ſcorching Beams of the Sun, *Pſal.* 105. 35. And 3dly, Encouragement and mental Support from ſuch evident Signs of God's Preſence. By which, we are taught, that in following God fully, and ſincerely endeavouring after Perfection; we ſhall find Chriſt made to us, 1ſt, Wiſdom and Light to guide and ſhew us the right Way, *John* 8. 12. 2dly, A Defence and Protection, to ſhield us from our ſpiritual Enemies, and all unſupportable Trials. 3dly, A conſtant Spring of True, that is, Divine Comfort and Refreſhment. Iſa. 32. 2. Joh. 14. 18.

Ver. 7th, *Removing from* Etham, *they turned again to*
PIHAHIROTH.

Which imports, the Mouth of Liberties, this was Eventually. 1. *A Place of Liberty, and Eſcape from purſuing* Pharaoh, thro' ſignal Mercies. 2. *Of great Danger and*

Difficulties to the Iſraelites, *had they been left to themſelves,* whence that of the Lord, *Exod.* 14. 3. Pharaoh *will ſay of the Children of* Iſrael, *they are intangled in the Land:* Which is ſpoken in reference to their Encamping in this Place, *ver.* 2. The Myſtery of which is this. *Pihahiroth* ſignifying, *The Mouth of Liberties*; imports 1, *That true Liberty from the Captivity and Snares of Sin and Satan, which we attain by turning ſeriouſly into the internal Work of the New-Birth,* in watching over our Hearts, and living up to our Light in all Integrity. 2d, *That undue Liberty we are in Danger of Relapſing* (eſpecially ſome) by miſtakingly reflecting upon free Grace, and our real Participation of it, bringing us ſo far; thro' which, Satan hath impoſed upon many, diverting them to a falſe Reſt and Security, after the beginnings of a true Work: But this is a dangerous State; for as *Pihahiroth* was ſituate before *Baal-Zephon*; ſo is the State of falſe Liberty, in Satan's Territories, who is the Great *Baal-Zephon*; *The Lord of Hiding and Watching againſt the Church of God:* For 'tis he that conceals himſelf, under the form of an Angel of Light, 2 *Cor.* 11 14. but is internally that *roaring Lyon, which goeth about ſeeking whom he may Devour,* 1 Peter 5. 8. 'Tis further ſaid, *they pitched before Migdol,* which ſignifieth *a Tower, Greatneſs, Magnificence*: Inſinuating, *our Temptations from the State of Glory, and Honours of this World,* which we muſt renounce to follow Chriſt; who was thus tempted in the Wilderneſs; but refuſing the Temptation, became Victorious, and ſo a ſignal Pattern to all his Followers, *Mat.* 4. 8. 9. 10.

Ver. 8th, *From* Pihahiroth, *they paſſed through the Sea to* MARAH.

The 5th. Their paſſing through the Sea, ſpeaks to us *the Baptiſm of Sufferings,* the more to wean us from the Pomp and Pleaſures of this World. For 'tis ſaid of the *Iſraelites,* they

1 Cor. 2, 10. *were all baptized into* Moſes *in the Sea,* that is, made Diſciples to the divine Light thro' Trials and Afflictions. But *Iſrael* being here Miraculouſly delivered, and the *Egyptians* ſignally overthrown, ſpeaks as Bleſſing from the more ſevere Attributes of God, to his Children; ſo Deſtruction from them, upon his and their Enemies, which cauſed that great Triumph and divine Song. But as in the deſert State, ſuch

Exod. xv. Joys ſeldom laſt long; ſo this Mirth, was ſoon changed into Mourning. From the Sea, they after three Days come to *Maran,* that is *Bitterneſs,* ſo called from it's Waters, *Exod.* 15. 23. *lively Emblems of new and great Afflictions, which*

in

in our internal Work, frequently follow such transporting Joys, as Israel *was under on the Bank of the Sea, seeing their Enemies Dead, themselves Living and Safe.* These Waters of *Marah* are to prove us, to reduce us to Resignation and true Contentation; which when we attain, we possess what was Figured by the *Wood which God shewed* Moses, *and he cast into the Waters, by which they were made sweet* and potable, *Exod.* 15, 25. So will great Afflictions be rendred to us, when we can heartily Acquiesce in God's Will, as believing it best; that great Lesson which St. *Paul*, thro' Labour and Patience had so happily learnt, *Phi.* iv. 11.

Ver. 9th, *They removed from* Marah, *and came to* ELIM.

After God's proving them at *Marah*, they came to *Elim*, viz. *Powers, Strengths, God's strong Angels.* Marah was a Bitter, this a pleasant Station, *a Place of reviving and strengthing.* Isai. lx. 31. They shall be assisted by the Angels: 'Tis said, Jacob *went on his way and the Angels of God met him.* So we proceeding in the strait Way, in constant Self-denial, shall have protection from, and may have Preception of the holy Angels: For *are they not all ministring Spirits, sent forth to Minister for them, who shall be Heirs of Salvation?* The chief of which, the Presidential Angels that govern the World under God, might be represented by the Seventy *Palm-Trees*, which was the Number of the *Sanhedrim*, or Seventy Elders, and of the Seventy *Disciples, which Christ sent forth by two and two before his Face.* Both which Numbers might be pattern'd and calculated according to the Order of the Angelical Government: The *Jews* generally Believing, that things Beneath are representative of things Above, and that there are Seventy Angels attending the Throne of Glory, set and made Presidents over the Nations; as may be seen in *Rabbi-Menachem*, on *Genes.* 46. In this Place also were *twelve Fountains of Water*, signifying, *Refreshments derived from the holy Ghost to the whole Church, represented by the twelve Tribes of* Israel; as also the instrumental Conveyance of those Streams of Light, Life and Comfort, thro' the twelve Apostles of our Lord and Saviour, whose pure Doctrine and choice Examples do much assist the Christian Travellers, those holy Pilgrims, in their Journey towards the good Land; as these twelve Fountains did the *Israelites* in their way to *Canaan.*

The 6th.

Gen. 32. 2.

Hen. 2. 15.

Luke 10. 1.

Ver.

Ver. 10th, *Removing from* Elim, *they Encamped by the* RED-SEA.

The 7th. Here they Encamp by that Sea, thro' which before they had paſſed: To ſhew, *that being apt to forget both the ſignal Judgments, and Mercies of Heaven; have therefore need of Providences to make us remind them; both to humble and encourage us, in reflecting upon, and preſentially contemplating the ſtupendous Effects, both of the ſevere and benign Attributes of God:* That ſo we may duly Revere and Praiſe him; *who divided the Red-Sea into Parts, for his Mercy endureth for ever*, Plal. 136. 13. This is here called in the *Septuagint* the Red-Sea, as alſo *Exod.* 13. 18. *Acts* 7. 36. In a Figure repreſenting the Blood of Chriſt, and our Redemption by being waſhed in it. But the *Hebrew* Name, which is, Rev. 1. 5. *I am ſuph* Imports, *The Sea of Sedge, Rait or Bulruſhes*; by which Weeds, Swimmers are oft entangled and drown'd. It ſignifies alſo the *Sea of Ending or Conſuming*; both denoting the Conſumption and Deſtruction of our ſpiritual Enemies figured by the *Egyptians*, who were there Abſorpt, and conſumed in purſuing *Iſrael*.

Ver. 11th, *Removing from the* Red-Sea, *they encamped in the Wilderneſs of* SIN.

Sin in the *Hebrew* ſignifieth, *a Bramble*, after the *Syriak*, *Enmity*. *Here* Iſrael *conceived Enmity againſt their Leaders*; The 8th. *for they murmured againſt* Moſes *and* Aaron, for want of Food, *Exod*, 16. 12. 3. *Such ſinful Sentiments and fleſhly Enmities, are like Briars and Thorns in Man's Heart, tormenting them in whom they riſe, and provoking God, againſt whom they are directed*, Iſai. 27. 4. This ſtation of *Iſrael*, ſpeaks our Proneneſs to Diſcontent, under the ſtraitnings of the Fleſh; our Inclinations to murmur againſt providential Severities, and ſo may warn us to endeavour Reſignation and Contentment in God's Will, as beſt. For *theſe things* 1. Cor. 10. concerning *Iſrael are written for our Admonition, upon* 11. *whom the ends of the World are come.* In this Wilderneſs it was, that God vindicated his Righteouſneſs and Mercy, and rained *Manna* from Heaven; now *Manna* ſignifies, *Numbered, Prepared*: for ſo it was by the ſpecial Providence of God: And ſo figured, *the Bread of Life, the internal Food of our Souls, the Virtue of the living Word, which God pro-* Exod. 16. *vides for ſpiritual Travellers*, that have renounced this 14. World, and are ſimply following the Light of Life: *The* Wiſd. 16. *very Hairs of their Head are Numbered*, ſo is their Food and 20. Refreſhment meaſured and prepared by God for them. The ſame that feeds the Angels, pure ſubſtantial divine Nouriſh-

ment,

ment, is appointed and numbered out by God for them: In Signification of which, 'tis ſaid, *he gave them of the Corn of Heaven, Man did eat Angels Food.*

Ver. 12th, *From* Sin *they removed to* DOPHKAH.

Dophkah ſignifies, *knocking as at a Door*, Cant. 5. 2. And hints to us, *God's importunity* (by ſuch ſignal Mercies as the raining *Manna*) *to enter deeper into our Hearts. That Chriſt* (God Man) *may dwell in our Hearts by Faith*; of whom, as he is the Bread of Life, *Manna* or *Man*, (as 'tis in the *Hebrew*) was a real Figure, 1 *Cor.* 10. 3. 4. 10. *Rev.* 2. 17. 'Tis alſo he that ſaith, *Behold I ſtand at the Door and Knock*, that ſo he may come in, and we at length be filled with all the fulneſs of God, *Eph.* 3. 19. *Dophkah* may alſo ſignifie, *our Knocking, earneſt Prayer and Interceſſion to improve God's Mercies, to perſevere under Trials, and to be bleſt with future good things*; according to that of our Saviour, *Ask, and it ſhall be given you, ſeek, and ye ſhall find, knock, and it ſhall be opened unto you.* Who confirm'd this Command with his own Example; *in the Days of his Fleſh, offering up Prayers and Supplications, with ſtrong Crying and Tears, unto him that was able to ſave him, and was heard in that he fear'd*, or from his fear, that is delivered from it, as may be rendered, *Heb.* 5. 7. The 9th. Exod. 16. Rev. 3. 20.

Ver. 13. *Departing from* Dophkah, *they encamped in* ALUSH.

Theſe two laſt Journeys are not expreſly mentioned in the preceding Hiſtory, but ſeem implied, *Exod.* 17. 1. *Aluſh* (from *Luſh*) ſignifying, *Kneading, Leav'ning, mixing Water and Leaven with Meal*, repreſenteth *God's Kingdom within us*, which, *Mat.* 12. 33. is compared to *Leaven hid in three Meaſures of Meal, 'till the whole be Leavened.* After earneſt Interceſſion (figured by *Dophkah*) the Kingdom of Heavens begins (in *Aluſh*) a freſh to ſtir in us, and to attract us into the Interior, in Stilneſs to obſerve how the Dew of the living Word infuſeth itſelf, and the Leaven of the Kingdom changeth us ſecretly and gradually into it's Nature. This is a thriving Diſpenſation, when we begin to live more at Home, that is within, and diligently to remark the tranſmuting Operations of that *Kingdom* in us, *which conſiſteth not in Word, but in Power.* The 10th.

Ver. 14th, *Departing from* Aluſh, *they Encamped in* REPHIDIM.

The deſert State is very mutable, from *Aluſh* they arrive at The 11th.

at *Rephidim*; *The Remiſſion or Weakening of Hands*, and alſo *the Healing and Strengthening of Hands*: Which contrary Significations were both fulfilled here. For 1. The People had no Water to Drink, as 'tis expreſt, *ver.* 14. and *Exod.* 17. 1. which diſcouraged them, and in a moral Senſe ſo
Exod. 17. weakened them, that they did *Murmur*, *Chide*, and were ready to Stone *Moſes* and *Aaron*; which repreſents the Soul under Impatience, tempted to turn from the Light of Life, by the total Withdrawment of all ſenſible Conſolation. But divine Goodneſs ſo far condeſcended, as to *come down upon the rock in* Horeb, *(that is in Drowth, Waſtneſs, or Deſolation,)* and thence afford them Water for their Refreſhment, *Exod.* 17. 6. whence their Hands were again ſtrengthened, their Hearts revived, their Faith renewed. The ſpiritual Senſe of which, as to us, the Apoſtle deſcribes, the 1 *Cor.* 10. 4. *They drank of that ſpiritual Rock that followed them, and that Rock was Chriſt.* When we are in extream internal Drowth and Deſolation, ready to queſtion whether God be Good to us, (however he is in himſelf or to others;) then Chriſt the Rock of our Salvation, (in the appointed Moment) opens in us a Stream of Conſolation, a Rivulet of divine Refreſhment to convince us, that *God is faithful, who will not ſuffer us to be tempted above what we are able to bear; but will with the Temptations make away to eſcape*, 1 Cor. 10. 13.

It was here alſo that *Amaleck* fought with *Iſrael*: But *Joſhua* ſent by *Moſes*, with ſome choſen Men, overcame them, *Exod.* 7, 8, 9, 13. *Amaleck* ſignifieth *the ſmiling People, the locuſts People, or the hidden locuſts.* Theſe being
Gen. 36. 12. the Poſterity of *Edom*, repreſent, *the low earthly Spirits, Deſires or Temptations which aſſault us in our ſpiritual Journeys*; eſpecially thoſe who are weakeſt, and lye moſt behind in their Work, and ſo are neareſt the earthly Spirit. For
Deut. 26. 18. theſe *Amalekites* fell upon the *hindermoſt of* Iſrael, *and ſmote them which were moſt feeble, and weary*: Therefore God threatned to *blot out the Remembrance of* Amaleck *from under Heaven*, ver. 19. As we are to *crucify the Fleſh, with the Affections and Luſts thereof, and to mortify our Members that are upon the Earth.* The fleſhly Spirits, Luſts, and Paſ-
Col. 3. 5. ſions, Locuſt-like devouring the Fruits of the Spirit, where they are not reſiſted: But by the Conduct of *Joſhua*, i. e. *Jeſus* we ſhall ſubdue them; for he came *to ſave us from our*
Luke 1, 71. *Enemies, and from the Hands of all that hate us*: Who as our great Protecter was adumbrated by that Altar, *Moſes* erected in *Rephidim*, naming it *Jehovah Niſſi, The Lord is my Banner.*

Ver.

Ver. 15th *Departing from* Rephidim, *they pitched in the Wilderneſs of* SINAI.

Sinai imports the ſame with *Sin*, that is, *a Bramble or Enmity*, only that *Jod* is added to it, which in Numeration ſignifieth Ten; and ſo may denote the ten Commandments, there delivered as the Hebrew obſerves. For it was in a Mount of this Wilderneſs, where God gave the Law, *Exod.* 19. 3. and upon which the Lord deſcended in fire, v. 18. And *when we arrive at this Station, in our inward Work we ſhall know and feel, that Fire in which the Law was given*; we ſhall have a manifeſt Senſation of that Property of God, we call his Juſtice, by it's peculiar Operation in us, by which we ſhall underſtand that in *Heb.* 12. 29. *Our God is a conſuming Fire*; the immediate Operation of which is Zeal *and Enmity againſt Sin*; for *Sin by his Commandment* (eſpecially that eternal Fire, whence Commandments came) *appears exceeding Sinful*, Rom. 7. 13. Here 'tis eaſy through our internal Mixtures, to run into a Spirit of *Bondage*, and by Reaſon of the great dread of Sin, to count that ſo, which is not; and thro' Enmity againſt it to run into a Spirit of judging, exerciſing too great Severity againſt others, for any thing that to us appears Sinful. Againſt which Miſtakes Chriſt advanceth theſe Precepts: *Judge not that ye be not judged*, *Judge not according to Appearance, but judge righteous Judgment*. But the true Improvement of this *Eſhdath*, or *Fire of the Law* (as *Ainſworth* renders it or *the Fire-Law*, as the Interlineary *Deut.* 32. 2.) I ſay it's true Improvement is to turn inward, to mark it's ſecret conſuming of our own Iniquities; *That ſo judging ourſelves, we may not be condemned with the World.* 1 Cor. 11. 31. 32. It was out of a Bramble-buſh, on ſome Part of this Mountain were *God appeared to* Moſes *in a Flame of Fire*, Exod. 3. 2. *and* Moſes *wondered to ſee the Buſh burning and not conſumed.* This Buſh adumbrated Man's Soul, yet under the fall *Mich.* 7. 4. The Flame in it, the divine Fire there enkindled for Purification, *Iſa.* 31. 9. This comes not to conſume, but to refine and perfect us. This internal divine Burning, we ſhall be better acquainted with, as we vanquiſh and extricate our Souls from the animal Life, by which we ſhall underſtand Feelingly the ways *of him who ſtill dwells in the Buſh*, Deut. 33. 16. Where *Moſes* affords a Key to the proceeding Allegory; for *Shocheni Sineh* is in the preſent Tenſe, Verbatim to be rendered, (as Junius and Tremellius) *dwelling in, or inhabiting the Buſh*: The Interlineary, *for the good Will, Habitatoris Rubi, of the Inhabitants of the Buſh.* And that Jod is added extra-

The 12th. Mat. 7. 1. John 7. 4.

ordinarily

ordinarily in *Shecheni*, is as *Vatablus* hath it, *ob Myſterium admirandæ iſtius Apparitionis*, for the Myſtery of that admirable Apparition, See, 2 Cor. 6. 16. And when we come Internally through this Journey, we ſhall experimentally know this celeſtial Burning, Iſſuing from the holy and righteous God; and that *every one muſt be ſalted with fire*, Mark 9, 49. Here it was notwithſtanding God's glorious and dreadful Preſence, that they made a Calf, and worſhiped God thro' it; which was ſo great a Sin, and ſo manifeſt Idolatary, that God himſelf called it worſhipping the Calf, and Sacrificing to it. ver. 8. The Occaſion of which was, *Moſes's* being ſo long in the Mount, and ſo withdrawn from their ſight, ver. 1. For they ſaid, *We know not what is become of him*. This ſhews the Proneneſs of the Church, in the Abſence of pure divine Light, that guides certainly, to forſake the pure ſpiritual Worſhip of God, and ſet up their own Inventions, as *God's Ordinances*; ſome in Opinions, calling them *Articles of Faith*, others in Forms of Worſhip to which they would have all bow. Now in their too high prizing of, and exacting Reverence to ſuch golden Images, which are but Men's Inventions, they become guilty, at leaſt of myſtical Idolatry, and do greatly provoke the living God. In this Caſe the exhortatory Concluſion of St. *John's Epiſt.* chap. 5. may be Counſel to all: *Little Children keep yourſelves from Idols.* This alſo ſhews *the Law made nothing perfect*; the Fire of Mount *Sinai* cannot wholly deſtroy, nor wholly reſtrain Sin, tho' we come to the internal Baptiſm and powerful Senſation of it. Therefore we muſt not dwell here, the true Light will call us away to march forwards, as God did *Iſrael*, when they had been almoſt a Year in *Sinai*; for he ſaid, *ye have dwelt long enough in this Mountain, turn you, take your Journey*, Deut. 1. 6. 7.

Exod. 32. 5.

Ver. 16th, *From the Deſert of* Sinai *they removed to*

KIBROTH HATTAAVAH,

The 13th.

Kibroth Hattaavah, ſignifieth *the Sepulchers of Concupiſcence*, or *the Graves of Luſt*, as in the Engliſh Margent: accordingly the vulgar Latin reads, *venerunt ad Sepulchra Concupiſcientia*. The Greek they encamped ἐν μνήμασι τῆς ἐπιθυμίας. The Caldee Paraphr. *In the Graves of thoſe that luſted.* The Place was ſo named by the Lord himſelf, in regard *there they buried the People that luſted*, Numb. 2. 34. *Here the People luſted for Fleſh*, ver. 20. 31. *Remembred the Fleſh, Onions and Garlick of Egypt*, preferring them before God's Manna, ver. 56. So *God* in Judgment

ſent

sent them Quails, ver. 20. 31, and as they *began to eat them, a sore Plague by which many died*, ver. 13. 34. Having newly received the Law, they were here soon tempted to break it. The Law saith, *Thou shalt not lust*: But Satan, thro' indwelling Sin takes Occasion to tempt the more, *in Vetitum ruimus*. We press to enjoy that which is forbidden, *Rom.* 7. 8. But by that Wrath which here fell upon *Israel*, we are instructed as St. *Paul* asserts, *not to lust after evil Things, as they lusted*. We are not to desire *the Onions and Garlick of Egypt*, the low, brutish and sordid Pleasures of this terrestrial World; nor to lust after *Quails* the more refined Delights and Pleasures of the animal Life; but be content with *Manna*, that Food and those Things which God designeth and prepareth for us: But as this Lusting began amongst the mixed Multitude, ver. 4. so the Remainders of Sin, the mixed Seed of inherent Corruption, provoke and tempt us to Irresignation, and eager Desires of unlawful Satisfaction; therefore must *the Body of Sin be destroyed*, all our irregular Desires and Lusts mortified, and buried, Rom. 6. 4. that we *may rise and walk in newness of Life*. In a Word after we have internally known and felt the Purity and Power of the Law of God, we must come to the Condemnation, Death and Burial of all evil Desires and Lusts, whether more gross, or refined; so that we may perfect Holiness in the Fear of God: For there is no greater Judgment than for God to permit us the pleasing Fruition of our own enormous Desires; of which the *Israelites* were here an Instance; *for whilst the* sweet *Flesh*, they so longed for, *was between their Teeth, the wrath of God came upon them*; and so many of them and their Lusts were buried together.

Ver. 17th, *Hence departing they encamped at* HAZEROTH. The 14th.

Hazeroth signifies, *a Trembling, or fearful Division*; well representing what fell out here in *Miriam* and *Aaron's* combining, and *speaking against Moses*, Numb. 12. 1. and setting up their Light and Prophetick teaching against his, *ver.* 2. By which Wrath was awakened and *Miriam* smitten with Leprosy. By which we are taught the Danger of resisting the pure and divine Teaching in any spiritual Guide, that Heaven hath set over us; or of judging their Actions, when they are not really Sinful; as they did *Moses's* marrying *Zipporath*, whom by way of Contempt they seem to call the *Ethiopian* Woman. But internally *Moses* represents *the Light of Life*, *Miriam* here, *the sensitive Faculty*, *Aaron* (importing a Teacher) *the Rational* joining with it against

againſt the divine Light, which produceth Chaſtiſement upon the Body and ſenſitive Part, to convince the Soul of ſuch
1 Cor. 5. 5. Diſorder and Tranſgreſſion: That ſo thro' *the Deſtruction of the Fleſh*, that is, Sin in the Fleſh, *the Spirit may be ſaved in the Day of the Lord.*

Ver. 18th, *Departing from* Hazeroth, *they pitched in* RITHMAH.

The 15th. *Rithmah* may ſignify, *a Place of Junipers*, or *of binding*. Some of the Hebrews ſay it hath it's Name from the Juniper-tree becauſe here the miſchievous Tongues of the ten Spies brought an evil Report upon the good Land; and ſo were like the Coals of Juniper, which burn extreamly, *Pſal.* 150. 3. Inflaming the People into a ſad Rebellion. The Word may alſo ſignify, *Binding*, and ſo denote another Effect of the ſame Cauſe, even *the binding the whole Congregration, with Unbelief and Diſcouragements againſt marching forwards*, and by that tempting them to Apoſtaſie. *Numb.* 14. 1, 2, 3. For here it was they ſaid, *Let us make us a Captain, and return again into Egypt.* The Spies having affirm'd, *We are not able to go up againſt the People, for they are ſtronger than we*, ch. 13. 31. *There we ſaw the Giants, the Sons of* Anak, *in whoſe Sight we were as Graſshoppers*, ver. 33. But what ſpeaks this to us? We are by it inſtructed to expect many Diſcouragements without and within againſt the preſſing after Perfection, and the total Mortification of Sin, aſſerting it impoſſible in this Life, and that we muſt die in the Wilderneſs of Confuſion, without Hopes of ſeeing in this Life, the Day break, or *the Morning Star riſe in our Hearts.* But we muſt not hearken to ſuch Spirits or Perſons, tho' we may find them as ten to two, but we muſt adhere to *Joſhua* and *Caleb*, *Jeſus* and *the good Heart*, that followeth him fully. *For they* in a Figure *encouraged the People ſaying, fear not the People of the Land; for they are Bread for us, their Defence is departed from them, and the Lord is with us, fear them not*, Numb. 14. 9. Such Encouragement is given us by Chriſt: *Fear not little Flock, for 'tis your Father's good Pleaſure to give you the Kingdom. and be ye Perfect as your Father, which is in Heaven, is Perfect:* Who never exhorts to what is impoſſible. Who in another Place ſheweth by what Power this muſt be accompliſhed; even by his own, *John* 15. 5. *Without* whom *we can do nothing*, thro' whom St. *Paul* was *able to do all things:* Who as a ſecond *Caleb*, in like Manner corroborates our Faith, 2 *Cor.* 7. 1. *Having therefore theſe Promiſes, (dearly beloved) let us cleanſe our ſelves from all the Pollu-*

tions

tions of Flesh and Spirit, perfecting Holiness in the Fear of God. And seeing *Christ gave himself for us, that he might redeem us from all Iniquity:* Let us but conspire with that great End of his assuming Flesh, and we need not fear, but he with a strong Arm will assist us in the Way of Self-denial; *'till Judgment* (against Sin) *be brought forth to Victory.*

Ver. 19th, *Departing from* Rithmah, *they pitched at* RIMMON-PAREZ.

This Name signifieth, *the lifting up of the Breach, the Breach of* (or for) *Elevation:* Seeming to have taken it's Appellation, from that Breach or Slaughter that was made upon *Israel,* for presumptuously going up against the *Amorites,* Deut. 1. Numb. 14. As *Perez Uzza,* 1 Chron. 13. where *Uzza* died, and *Baal-Perazim,* 1 Chron. 14. received their Names on like Occasions. But here against *Moses*'s Prohibition, and without the Ark of the Covenant of God, they presumed to ascend to the top of the Hill, ver. 44. And so were smote and beat down even to *Horma,* that is *Destruction,* ver. 45. The Wilderness state is Obnoxious to Contrarieties: Immediately before, the People were in utter Discouragement, as to Warring with the *Canaanites;* now on a sudden, they change into another Extream, resolving in hast to go up to fight, tho' against the Command of God; from their Miscarriage then, and Defeat, *Rimmon-Parez,* or the *Elevation-Breach,* derived it's Name. Which, in a political Sense, imports the Danger of making War rashly, or from Reflections upon our own Strength. 2d, That it should never be done without *Moses,* and the Ark with us, that is the Law and Gospel, which are to be our Rule, especially in such great Concerns. 3dly, That the Church in the Wilderness is Obnoxious to rash and presumptuous Wars, and so to proportionable Scourges and Disappointments, for not consulting with the purest Dictates of Conscience, and the most safe Principles of the Gospel. The 16th.

In a more interiour spiritual Sense, this Exhibits, 1. The Facility of our Change, from Discouragements to Presumption; from *Ritmath* to *Rimmon-Parez,* thro' the influence of Satan, and the mutability of our own Natures. 2. That 'tis dangerous fighting against the *Amalekites* and *Amorites* (that is, animal and deviliſh Sins) in our own Strength, in-self Confidence: For *God resisteth the Proud, but giveth Grace to the Humble,* 1 Peter 5. 3. 3dly, That when we do so, and presume upon the spiritual Virtue and Strength, we already possess, we shall then Miscarry, and find the

Amalekites, those hidden Locusts, *the earthly Desires and Passions*; and the *Amorites*, *the Spirits of Bitterness and bitter Judging*, too hard for us. For without the Benign influence of the Mediator, we can do nothing, *John* 15. 5. Therefore we must *put on the Lord Jesus*, the true Armour of Light, *Rom.* 13. 14. Take *Moses* and the Ark along with us, if we will vanquish the *Amorites*, that is, subdue Bitterness and Envy, and be impowered, *to love our Enemies, to bless them that Curse us, not returning Evil for Evil, nor Railing for Railing, but on the contrary Blessing, knowing that we are thereunto called, that we might inherit a Blessing.*

Ver. 20th, *Hence departing they encamped in* LIBNAH.

The 17th. From *Rimmon-Parez*, they came to *Libnah*, that is, *Whiteness or Frankincense*. *Rimmon-Parez* (as before) imports, *Tribulation for Elevation*. Now Affliction on God's People, commonly works Purification, and holy Intercession. *Libnah* cometh from a Root, that signifies, sometimes *to be made White*, morally White, that is, *to be cleansed and purified from the Stains of Sin*. David used the Word, *Psal.* 51. 7. *Wash me, and I shall be whiter than Snow*; this he prayed for, after his Defilement with *Bathsheba*, and his Conviction thro' *Nathan*. 'Tis also used by *Dan.* Ch. 22. 10. *Many shall be Purified and made White*, and tryed as Metals in the Furnace, for so the *Hebrew* Word signifieth, importing severe Tribulations by which we are purified and made White. This is God's usual Method with his own. St. *Paul* was no sooner in Danger of Elevation, but presently he had *given him a thorn in his Flesh, the Angel of Satan to buffet him*, 2 Cor. 12. 7. This humbled him, that is, purified him, ver. 10. preventing Elevation. For *God's Chastisements are for our profit, that we may be partakers of his Holiness*, Heb. 12. 10.

Afflictions also generally produce earnest Prayer and Intercession, according to that of *Isai.* 26. 16. *Lord in trouble have they visited thee, they poured out a Prayer when thy Chastening was upon them.* This Spirit of Intercession is implyed in *Libnah*, as signifying *Frankincense*. Now pure Frankincense was a chief Ingredient, in the Composition of the holy Perfume or Incense, *Exod.* 30. 34. and that Incense an Emblem of Prayer and pure Intercession; whence that of *David*, *Let my Prayer be set before thee as Incense, and the lifting up of my Hands, as the Evening* (Mincha *or*) *Oblation*. And that of *Rev.* 5. 8. where 'tis said of the twenty-four Elders, that *they had every one of them Harps and Vials full of Incense, which are the Prayers of Saints.*

This

This holy Intenſe was to be offered daily upon the golden Altar; repreſenting the conſtant Interceſſion of our high Prieſt, and the Purity of his Heart, in offering Prayers for the Church, thro' the unmixed Fire of divine Love: And alſo expreſſing what our Hearts ſhould be, even like his, in Purity and divine Love, *offering up with holy Hands in every Place conſtant Supplications, Prayers and Interceſſions, without Wrath and doubting, or diſputing,* διαλογισμῶν, 1 Tim. 2. 8. In a Word whilſt we are in the internal Wilderneſs, Afflictions for Sin (to mortify and prevent it) work in us Purification and ſerious Interceſſion; as *Iſrael* journeyed from *Rimmon-Parez* to *Libnah:* So we travel on thro' the Wilderneſs, as the Church in the Canticles is ſaid to come out of it, *like Pillars of Smoak, perfumed with Myrrh and Frankincenſe, and with all the Powders of the Merchant,* Cant. 3. 6. Exod. 30. 7.

Ver. 21ſt, *Removing from* Libnah *they pitched at* RISSAH.

Riſſah imports, *Sprinkling, Dropping, Moiſtening.* Now the Effect of Purification, and ſincere Interceſſion, (compriſed in *Libnah*) is ſpiritual Refreſhment, and ſuitable Growth of God's Plantation in us, implyed in *Riſſah.* For divine Conſolations, which are the Soul's ſpiritual Waterings, are often expreſſed by Dew and Rain, Pſal. 72. 6. *He ſhall come down like Rain upon the mown Graſs, as Showers that water the Earth.* So, Hoſea 14. 5. *I will be as Dew unto* Iſrael; *he ſhall grow as the Lilly, and caſt forth his Roots as* Lebanon. Such pure internal Infuſions of divine Goodneſs, frequently attend the Spirit aſcending from purified Hearts, thro' earneſt Interceſſion. The 18th.

This is confirmed by the conſtant Experience of thoſe who are much in Prayer, and watchfully ſympathize with that Spirit, which *makes Interceſſion with Groans that cannot be expreſſed,* Rom. 8. 26. Such ſet their Seals to the truth of Chriſt's Promiſe annexed to this great Duty; *Aſk and it ſhall be given you,* &c. *Aſk and ye ſhall receive, that your Joy may be full,* John 16. 24. According to this Proceſs *Elias* prayed, and the outward Heavens gave Rain, and the Earth brought forth her Fruit: But afterward *Jeſus* prayed, and the inward Heavens were opened, and *the holy Ghoſt deſcended on him in a bodily Shape,* Luke 3. 21. 22. After this the primitive Saints having prayed unanimouſly, *the Place was ſhaken where they were aſſembled together; and they were all filled with the holy Ghoſt,* Acts 4. 24. So as it was promiſed, by the Effuſion of the Spirit, *out of their Bellies flowed Rivers of living Water.* Now *thoſe things* Luke. 11. 9. Jam. 5. 8.

were written for our Inſtruction, that we thro' Patience and
Rom. 15. 4. *Comfort of the Scriptures might have hope.*

Ver. 22. *Journeying from* Riſſah, *they pitched in* KEHELATHAH.

The 19th. *Kehelathah* imports *Aſſembling, Gathering-together, Religious Aſſembling to worſhip God,* according to the Signification of *Kahal,* Pſal. 22. ver. 22. and *Koheleth,* Eccl. 1. 1. But *Kehelathah* have a double Augmentation as (*Jeſhuathah,* Pſal. 3. 2.) may import frequent and earneſt Aſſembling to wait upon God; according to that Hebraick Rule, *Auctio Vocis, Auctæ Significationis indicium eſt,* the increaſing of the Word is a ſign of the Signification increas'd. Now divine Refreſhments, and ſweet internal Communion with God, imply'd in *Riſſah,* bring the Pilgrim Saints to *Kehelathah,* frequent and moſt ſerious Aſſemblings to worſhip God in Spirit and Power, in participating his moſt pure living Virtue, that they may prove the Truth of ſuch Scripture Aſſertions, *Iſa.* 58. 19. *I ſaid not to the Seed of* Jacob, *ſeek ye me in vain: And where two or three are gathered together in my Name, I am there in the midſt of them,* Mat. 18. 20. This is a ſweet Station of the ſpiritual *Iſraelites,* when they oft meet to worſhip God, from a true Hunger or Thirſt after Righteouſneſs, ſimply to enjoy Communion with God, in order to a growth in Grace, and more perfect Obedience in our whole Converſe. This indeed is an happy Station, a pleaſant Manſion of divine Refreſhment, in which the more ſimple our Intentions are, and the more pure our Deſires, the more ſhall we find God amongſt us, in the ſtrong overſhadowings of his bleſſed Spirit, in the pure Communications of his eternal Power. And by experiencing God's Bleſſings on ſuch Aſſemblings, we ſhall clearly perceive both Wiſdom and Goodneſs in that exhortatory Prohibition, Heb. 10. 25. That we are not *to forſake the Aſſembling of ourſelves together, as the Manner of ſome is: But to exhort one another,* ſee alſo Heb. 3. 13. In a ſubordinate perſonal Senſe, *Kehelathah* may alſo imply every ones endeavour and vigorous Labour to collect and aſſemble all the Powers of his Soul, to wait upon the great God, and attend the inward Breathings of his Spirit, in order to more full and complete Obedience, according to that of the Pſalmiſt; *Unite my Heart to fear thy Name,* Pſal. 86. 11. And to ſuch perſonal Preparation doth Chriſt promiſe an individual Manifeſtation, John 14. 21. *I will love him, and will manifeſt my ſelf unto him.*

Ver.

Ver. 23. *They removed from* Kehelathah, *and pitched in Mount* SHAPHER.

Shapher ſignifieth *Beauty, Comlineſs, Pleaſantneſs, a ſweet Trumpet or Cornet.* ſpiritual Improvement (received by frequent and ſerious Meeting to worſhip God) prepares for and leads to Mount *Shapher*, raiſeth above external ſenſitive Objects, and the animal Part into a State of divine Viſion; in which we behold either intellectually, or by evident Repreſentation, the Beauty and Comlineſs of internal, ſpiritual, and eternal Things. I mean ſuch Sights and Fruitions as the Diſciples enjoyed upon the Mount, Matt. 17. *When Chriſt was transfigured before them, his Face ſhining as the Sun, and his Rayment ſeeming as white as the Light*, ver. 2, 3, Or like that in Exod. the 24. where *Moſes* and *Aaron*, *Nadab*, and *Abihu*, with ſeventy of the Elders aſcending, *ſaw the God of* Iſrael *under whoſe Feet was a paved Work of Saphire-ſtone, and as it were the Body of Heaven in its Clearneſs*, ver. 10. *Shapher* alſo may import, *a pleaſant Trumpet, or Cornet*, having the ſame radical Letters with *Shophar* a Trumpet (as the Word is wrote, Exod. 19. 19. without a Vau) by which very Name 'tis here called in the Syriac, *In Monte* Sophar or Shophar; Implying further a State of Manifeſtation, when we (in retired Silence) hear like Sounds of ſweet Trumpets, from the inviſible Heavens, or divine Voices, like to them, but much more Pleaſant and Powerful. For there is a State of Recollection into the Spirit, when ſuch things may be enjoyed, as St. *John* expreſſeth, Rev. 1. 10. *I was in the Spirit on the Lord's Day, and heard behind me a great Voice as of a Trumpet*; ſo Chap. 4. 1. *I heard as it were a Trumpet talking with me, which ſaid come up hither*, &c. Now theſe Diſpenſations may be whilſt we are yet but paſſing thro' the Wilderneſs of Temptation. *John* was an exile in *Patmos* whilſt he had this Manifeſtation, *Daniel* and *Ezekiel* Captives in *Babylon*, when they ſaw, and heard things of the ſame Nature. And one Reaſon why ſo few enjoy ſuch things to ſtrengthen themſelves and others is, in that moſt ſtick in ſome Part of the external Life, and have the Powers of their Souls weakened and chain'd up by it, They have not wholly left *Egypt*, but adhere to ſome Part of this lower World with irregular Deſire; yet undiſcernably under the Diſguiſe of Chriſtian Liberty; not thoroughly apprehending the Neceſſity of preſſing after the perfect Death and total Circumciſion from the cloudy fore-Skin of the ſenſitive Life. But the end of ſuch Fruitions as theſe The 20th.

of Mount *Shapher*, is for moral Improvement, that our Converſation may bear Proportion to our Manifeſtations, that *the Branch of the Lord*, Iſa. 4. 2. the Lord's Chriſt (as 'tis in the Chaldee paraph.) appearing to us ſo beautiful and glorious, the Fruit of our Earth may be excellent and and comly, all the Virtues of the Spirit appearing vigorouſly through us: That ſo, *whatever things are juſt, whatſoever things are lovely, whatſoever things are of good Report, we may both mind and practiſe*, as St. Paul exhorts, Phil, 4. 8.

Ver. 24th, *Removing from Mount* Shapher, *they encamped in* HARADAH.

The 21ſt. *Haradah* imports *great Fear* and *Trembling*, ſuch as fell upon *Iſaac*, when *Eſau* coming too late, told him he was his firſt Born, *Gen.* 27. 33. Such alſo as ſeiz'd upon the *Iſraelites*, when God's deſcent upon *Sinai*, was attended with *Thunder, Lightning, and the ſhrill Sound of a Trumpet*, Exod. 19. 16. And as invaded the Philiſtins when *Jonathan* and one more ſtormed their Garriſon, and ſlew them, there riſing an Earthquake at the ſame time, in all which Places the Word *Haradah* is uſed. From Mount *Shapher* they came to *Haradah*, to confirm the Interchanges of the Wilderneſs ſtate. For after we have been upon the Mount of divine Viſions, and Openings, we may expect to be led into a more humbling Diſpenſation, to *Haradah*, great Fear and Trembling; that ſo we might not be elevated, but ſtill keep lowly under the Croſs. St. *Paul* ſeemed in in ſome ſuch State, 1 Cor. 2, 3, *I was with you in Weakneſs, and in Fear, and in much Trembling*. This may by various Occaſions come upon us, as thro' internal Temptations, Sickneſs, Perſecution, *&c.* But ſometimes they who live much within, may find ſuch unuſual Fears, ſuch ſtrange internal Tremblings, invading them without any known Cauſe, that juſtly raiſe Aſtoniſhment 'till the Cauſe be diſcovered: Which ſometimes is the meer Effect of internal Providence thro' the ſtrife and wreſtling of Angels and fallen Spirits, whoſe Motions and Workings may be oft felt and perceived by thoſe who having very much vanquiſh'd the animal Life, are daily working thro' the internal defect of their own mixtures into God, and the divine Spirit. When it pleaſeth the High and holy One, he can let out ſuch Terrours upon us for our Humiliation, which ſpring not from natural Melancholy, nor ſuch like Cauſes; But from his own immediate Guidance, thro' the Miniſtration of Angels. For ſuch Terrours are repreſented as Part of

1 Sam. xiv. 15.

his

his extraordinary Ways. Lev. 26. 36. *And upon them that are left alive of you, I will send a Faintneſs into your Hearts, and the Sound of a ſhaken Leaf ſhall chaſe them, and they ſhall flee, as fleeing from the Sword.* Now ſuch as theſe are extraordinary Terrours, which here God aſcribes to his immediate Hand: Which tho' here threatned for grievous and paſt Tranſgreſſions; yet God may, yea, ſometimes doth let out theſe upon his People to humble them and prevent further Declinings, as he did upon St. *Paul*, when he permitted *the Angel of Satan to buffet him*, to prevent ſpiritual Pride, and ſelf Elevation, which was after his glorious Rapture into Paradiſe; as *Haradah* here followeth Mount *Shapher*. St. Paul indeed has been acquainted with theſe great Terrours, as I before expreſſed, which he alſo intimates, 2 Cor. 5. 11. *Knowing therefore the Terrour of the Lord, we perſwade Men.* 2 Cor. 12. 7.

Ver. 25th, *Removing from* Haradah *they encamped in* MAKKELOTH.

Makkeloth ſignifieth, *Congregations, Aſſemblies, Religious Aſſemblies, Churches.* They before pitched in *Kehelathah*, ver. 22. which ſignifieth *Aſſembling for divine Worſhip*, from the ſame Root, and of the like Signification with this: But that was of the ſingular, this *Makkeloth* of the plural Number, repreſenting the Diviſion of the Church (in it's Wilderneſs-ſtate) into many Churches, diſſenting from each other, by Diverſity of Opinions, and Ways of Worſhip. Some judge this Station was ſo called from the mutinous Aſſemblies, gathered againſt *Moſes* and *Aaron*, by the Incitement of *Korah*, *Dathan* and *Abiram*, Numb. 16. Which Hiſtory was left on Record, as a ſignal Warning to take heed of reſiſting the lawful Magiſtrate, repreſented by *Moſes*, and true ſpiritual Guides and Teachers; I mean ſuch as are called of God, as was *Aaron*, the Figure of ſuch in this Place. 'Tis true the falling of the Church into variety of Opinions, and different Modes of Worſhip is impoſſible to be pervented by lawful Courſes, ſince infallible Guides and Prophets have diſappeared. Therefore 'tis a Work of Providence, a thing not to be condemned in itſelf: For under diverſity of Judgments, and variety of Forms, God may be worſhipped in Spirit and Truth, as in the primitive Time, by the Jewiſh and Gentile Chriſtians; which Variety offends not God, ſo that Obedience to Magiſtrates be firmly retained, and a Zeal for Holineſs, more than for Opinions; and thoſe healing Principles of Charity kept alive which teach mutual Forbearance The 22d.

of, and Love to each other, under our different Apprehenſions and Modes of ſerving God. So that two States may be pointed at by *Makkeloth*. 1ſt. Mutinous Aſſemblies and tumultuous Aſſociations tending to diſturb Government, and deſtroy chriſtian Friendſhip, Charity and Communion, chiefly for Opinions, or ſome worſe Ends. Againſt which we are ſolemnly warned by the ſad Cataſtrophe of *Korah*, *Dathan* and *Abiram*, with their Aſſociates. 2dly, The various Churches or religious Aſſociations, with their different Judgments and Ways of Worſhip, which in the Abſence of infallible Teachers they cannot but fall into, except violently reſtrained, as before-hinted. In which State they more need that divine Charity, that ſeeks not her own, is not eaſily provoked, believeth all things, hopeth all things, endureth all things, than *Iſrael* had of *Hobab*, to whom yet *Moſes* thus addreſt himſelf; *Leave us not I pray thee, for as much as thou knoweſt how we are to encamp in the Wilderneſs; and thou may'ſt be to us inſtead of Eyes.* Which was partly ſpoken in a Myſtery included in the Name *Hobab*, which ſignifies *Love*: Importing that brotherly Love, in the Wilderneſs State of the Church, will be a Light unto our Feet, and preſerve us from dangerous Abberrations; for *he that loves his Brother, abideth in the Light, and there is no occaſion of Stumbling in him. But he that hateth his Brother abides in Darkneſs*, &c. But in our particular Work this Station implies. 1ſt. The tumultuous Aſſembling of internal Temptations (Satan acting as an Angel of Light) to ſeduce us into Reſiſtance of the true divine Government, and Teachings of Chriſt in us. Now the chief and leading Spirits in ſuch Diſpenſations are repreſented, in *Korah*, *Dathan* and *Abiram*. For 1ſt, *Korah*, ſignifies *Ice*, *Baldneſs*, ſetting forth the Spirit of Unbelief, which tends to harden the Heart, and ſpoil it of it's ſpiritual Ornaments, as Froſt congeals and deprives the Earth of it's Beauty and Verdure. 2dly, *Dathan*, ſignifies a *Law*, or *Law-giving*, which the Hiſtory of *Dathan* may interpret to be a Law oppoſite to the divine Law and Will, ſo that *Dathan* imports *falſe Illumination*, or *Legiſlation*, imitating, but really oppoſing *the Law of the Spirit of Life in Jeſus Chriſt, which ſets free from the Law of Sin and Death*. 3dly, *Abiram* imports, *the Father of Exaltation, or the lifting up of the Will*; repreſenting the Spirit of Self-will, exalting itſelf againſt God's Will, tempting us to do ſo: Which to comply with is to rebel againſt God, and ſuch Rebellion is as the Sin of Witchcraft, 1 *Sam.* 15. 23. In Oppoſition to which our conſtant Work is to break our Wills and Labour

Numb. 10. 29, 30.

1 John 2. 20, 23.

Rom. 8. 7.

after

after a moral Annihilation of them; as ever remembering that of our Saviour; *If any Man will come after me, let him deny himſelf, and take up his Croſs daily, and follow me,* Lu. 9. 23. This is the true Way of preſerving our ſelves from the Sins of *Iſrael*, tho' we go thro' the ſame, or like Temptations. 2dly, This imports, the Concentring and Aſſociation of internal holy Influences flowing from God's Spirit, and Angels, to aſſiſt us againſt ſuch ſubtil ſatanical Injections and Temptations, as are before expreſſed. For what ever Annoyances we have from the Devil, and his Angels; the contrary Aſſiſtances we may juſtly expect from that great *Michael* and his Angels, from Chriſt and thoſe bleſſed Guardians, of whom 'tis emphatically ſaid; *Are they not all miniſtring Spirits, ſent forth to Miniſter for them that ſhall be Heirs of Salvation,* Heb. 1. 14. See Gen. 32. 1. 2.

Ver. 26th, *Removing from* Makkeloth, *they encamped at* TAHATH.

Tahath imports, *Underneath, Below, Contrition, Breaking.* From *Makkeloth* they came to *Tahath*, which exhibits, 1ſt, That mutinous Aſſemblings, turbulent Church gatherings, do naturally and moſt juſtly draw down ſevere humbling Scourges, judicial Breakings and Diſſipations; For the Magiſtrate beareth not the Sword in vain, *Rom.* 13. 4. 2dly, That the way to preſerve the ſeveral divided Aſſemblies, or Churches, in ſafety under divine Protection, is to encamp in *Tahath*, in deep Humility, ſelf-Abaſement and Contrition of Spirit. For *God reſiſteth the Proud, but giveth Grace to the Humble,* Jam. 4. 6. *He is nigh to the broken of Heart, and ſaveth ſuch as be of a contrite Spirit,* Pſal. 34. 18. In compariſon of ſuch, the Lord ſeems to overlook all his natural external Works, Iſai. 66. 12. *The Heaven is my Throne, and the Earth is my Foot-ſtool, where is the Place of my Reſt? For all thoſe Things hath my Hand made. But to this Man will I look even to him that is poor* (or humble, as in the 70) *and of a contrite Spirit, and trembleth at my Word.* 3dly, That the Way to vanquiſh and diſſipate the tumultuous Aſſemblings of the internal Nations, and fallen Spirits, tempting us to deſert the Light of Life, Chriſt in us, by their diſguiſed Infuſions; I ſay, the means to vanquiſh them, is to *humble our ſelves under the mighty Hand of God,* 1 Pet. 5. 6. To get into the low-Valley of Self-Humiliation and Annihilation, to attend that ſweet Counſel of Jeſus, Mat. 11. 29. *Take my Yoke upon you, and learn of me, for I am meek and lowly of Heart, and ye ſhall find Reſt for your Souls.* This is to remove from *Makkeloth* The 23d.

to

to *Tahath*; and that prepares us for our encamping in *Tarah*, which is the next Station.

Ver. 27th, *Departing from* Tahath, *they pitched in* TARAH.

The 24th. *Tarah* ſignifies *Reſpite, Breathing, Refreſhment*; ſuch as we feel in hot Weather, by the freſh Gales of cool Air. We have our times of Reſpite and Breathing in the Wilderneſs: Our ſinking into Humility, and meekly ſtooping to the Croſs, prepare us for, and lead us into divine Refreſhments, the pure Conſolations of the holy Spirit, that eternal Wind and Breath of God, which animates and revives the inward Man, as wholeſome Air, and freſh Gales of Wind, do the outward. *Tarah* alſo imports *Smelling*, or more generally, *Perception thro' Senſation*; and may import the opening of our internal Senſes, and their Fruition of extraordinary Senſations, 1 John 1. 1. Particularly angelick Odours, and moſt ſweetly ſurpriſing Smells; which tho' the loweſt, and moſt inconſiderable of God's peculiar Ways, yet is ſometimes uſed to refreſh ſome of his Travellers, whilſt in the *howling Wilderneſs*. So that they can ſay with the Church, *All thy Garments ſmell of Myrrh,* Pſa. 18. 10. and 68. 17. *Aloes and Caſſia*, Pſal. 45. 8. By which experience the Preſence of the holy Angels is ſometimes diſcovered; which Dan. 7. 13. are as well the Garments and Coverings, as the Chariot of God, and the eternal Word, Pſal. 92. 2 *Clouds and Darkneſs are round about him*, in the Chaldee, *Clouds of Glory*, with which he inrobes himſelf, eſpecially when he comes forth to do his great Work: And ſo is cloathed with Honour and Majeſty, Pſal. 104. 2. Rev. 1. 7. But *Tarah* implies not only *Smelling* (as I hinted before) but more generally *Senſation, or Perception by Senſation*, as appears from Iſai. 11. 3. where 'tis ſaid of Chriſt, *He ſhall make him of quick underſtanding in the Fear of the Lord*; the Word is *Hariho*, from the ſame Root with *Tarah*, and is rendered in the Margin: *Shall make him ſcent, or ſmell in the Fear of the Lord*; implying a quick, and holy Perception thro' pure internal Senſation. For as to his external Senſes, 'tis negatively ſaid in the ſame Verſe: *He ſhall not judge after the Sight of his Eyes, neither reprove after the hearing of his Ears*. So that in *Tarah* is infolded the pure Beginnings of Senſation; by which beyond outward Appearance, we may ſometimes feel by a Touch of Life, the inward State of Souls, yea, Truth and Error, Good and Evil. The confirmed Habit of which, belongs not to little Children, but to thoſe that are of full Age in the Regeneration, Heb. 5. 14.

Strong

ſtrong Meat belongeth to them that are of full Age (or perfect) *who by Reaſon of Uſe* (or Habit) *have their Senſes exerciſed to diſcern both Good and Evil.*

Ver. 28th, *Departing from* Tarah, *they pitched in* MITHCAH.

One while *Iſrael* was in *Marah*, that is *Bitterneſs*; but now they come to *Mithcah*, that is *Sweetneſs*. The Root whence *Mithcah* is derived, *Mathack*, is ſometimes attributed to natural Bodies, that are ſweet in Taſte as Honey-figgs, Pſal. 19. 10. Judg. 9. 11. Sometimes to animal Enjoyments that are called ſo by a *Metaphor*, as to the Sleep of a labouring Man, Eccleſ. 5. 12. To the ſtolen Pleaſures of Love, *Prov.* 9. 17. Sometimes to rational intellectual Fruitions; ſo Counſel is called ſweet, *Pſal.* 55. 14. Wiſe and eloquent Speeches, *Prov.* 16. 21. The Judgments or Laws of God, which *David* ſaith are *ſweeter than the Honey, and the Honey-comb.* So that *Mithcah* includes both ſenſible and intellectual Sweetneſs: But here it imports ſpiritual Sweetneſs, by Communion with God derived into the Soul. This is two-fold, that of Intellection which comes thro' the Operation of the Underſtanding, by Hearing, Reading, Meditating, as *Pſal.* 104, 34. *My Meditation of him ſhall be ſweet.* 2dly, That ſpiritual Senſation, which thro' divers Mediums opens in the Soul. But ſometimes without any Operation of the Thoughts, as a Mean to excite or receive it, coming and going more freely and occultly, as to the Cauſes, than the ſuddain Blaſts of Wind and freſh Gales of unconfined Air, John 3. 8. But 'tis oft awakened by reading or hearing the Scriptures, by which we know what *David* meant when he cried out, *How ſweet are thy Words unto my Taſte? Yea ſweeter than Honey to my Mouth?* Which is an emphatical Deſcription of divine Senſation, which the two Diſciples enjoyed, going to *Emmaus* thro' our Saviour's Diſcourſe; for they ſaid, *did not our Hearts burn within us, whilſt he opened to us the Scriptures?* Luke 24. 32. There are many Degrees of this ſweet Senſation higher and lower, more pleaſingly Sweet, and more ſtrongly Burning: But the moſt rich divine, and highly Affecting is expreſſed by St. Paul Rom. 5. 5. and called by him *the Love of God ſhed abroad into the Heart by the Holy Ghoſt:* For this opens as to our Perception, in the Heart, with ineffable Sweetneſs, with a moſt profound Senſation of divine Pleaſure; as tho' the Centre of the Soul were penetrated by, and abſorpt into the moſt ſenſible Contacts of the divine Nature: The effects of which are as morally perfecting, as itſelf is divinely delightful.

The 25th.

Pſal. 119. 103.

ful. But it may be few in the Wilderneſs-State know much of this laſt Mode of Senſation: 'tis a deep Goſpel Fruition, the beginning of the new Wine of the Kingdom. But ſome Degrees of ſpiritual Senſation, by which we really *taſte that the Lord is Gracious*, and undoubtedly feel, that *his Love*, (tho' but in its preludious Effuſions) *is better than Wine*, I ſay ſome Degrees of this Sweetneſs are chiefly ſignified by *Mithcah*, and ſuch as are greater and more deep, than thoſe repreſented by *Tarah*, the laſt preceding Station.

Ver. 29th, *Paſſing from* Mithcah, *they pitched in* HASHMONAH.

The 26th. *Haſhmonah* ſignifies, *Haſty Numbring*, *chaffy-Numbring*. This is a Station the Church, or Souls in the Wilderneſs, cannot but ſometimes pitch in; For in *Mithcah*, enjoying much ſenſible Conſolation, much of divine Sweetneſs, thro' ſpiritual Senſation; and really feeling the joyous *Powers of the World to come*, how eaſly is it to believe the time is come for ſuch Enjoyments to ſpread? For the Spirit of *Elias to reſtore all Things*, Matt. 17. 11. *For the Deliverer to come out of Sion, and turn away ungodlineſs from* Jacob? Rom. 11. 26, Many or moſt that have been extricated from formal Deadneſs, and have followed God in the more interiour Ways of deep Self-denial, have known ſomething of this State. They have been either tempted by, or fallen into this Miſtake of *haſty Numbring* thro' their Feeling, Taſting and Perceiving the living Virtues, and ſenſible Powers of the Eternal World. And indeed we are all too apt to turn outwards, and look for great things there, when we ſhould live within, and ſilently attend the internal Progreſs of the divine Kingdom. The Apoſtles were ſo affected with Chriſt's Reſurrection, and that moſt ſweet and powerful Converſe they had with him after it, that they could but unitedly ask him, *Lord wilt thou at this Time reſtore again the Kingdom to* Iſrael? Acts 1. 6. They were too much looking outward from that great Work, they were to attend upon God in, to prepare them for the Reception of the Holy Ghoſt. But not only the more ſpiritual Travellers, thro' great Fruitions, have been obnoxious to this *haſty Numbring*; but whole Churches, and their Guides, in their Study of the Scriptures, and its myſtic Numbers. Hence have followed the great Miſtakes about the Year, 1666, which two many prefixed for the Deſtruction of *Rome* and it's Hierarchy. But certainly ſome of the Scripture Numbers, as to their meaning and hiſtorical Application, are ſo much concealed from the Search of moſt Enquirers, that it

may

may be justly esteemed Rashness to pretend to unriddle them till the Events interpret them, or the Undertakers are well assured of a super-natural Assistance from him who is called (*Dan*, 8. 13.) *The wonderful Numberer*, or *the Numberer of Secrets*, as 'tis well rendered in the *English* Margin: Even our Saviour Christ, who is styled, Isai. 9. 6. *Wonderful Counselor*, whose Check to his Disciples (*Acts* 1. 7,) may justly put a stop to too curious and eager Enquries of this Nature, who saith *'Tis not for you to know the Times and the Seasons which the Father hath put in his own Power.* To conclude then, our too hasty prefixing Times and Seasons for God's signal Works, (which is implied in *Hashmonah*) will prove according to the other Etymology of the Word, but *chaffy Numbring*, that is, trifling, worthless, and unprofitable; a Work fit for the Fire, to be burnt up in the Day of the Lord.

Ver. 30th, *They departed from* Hashmanah, *and encamped at* MOSEROTH.

Moseroth signifies, *Bonds*, *Chastisements*, *Instructions*, see *Psal.* 95. 12. *Prov.* 29. 15. Here we are taught God's usual Method of rectifying our Mistakes, when from sensible Consolations, and enjoying the sweet *Powers of the World to come*, we conclude the Nearness of the great Things which the Prophets have predicted. For such Mistakes are mostly rectified by Chastisements; God dispensing Afflictions and measuring out Tribulations internal or external to instruct us against precipitate Conclusions, *hasty Numbrings*, and fixing Times for God's great Deeds to the Church. For by Succession of Afflictions, we shall be taught, such divine Sensations, and internal Fruitions come for our particular Encouragement to press forward to the Mark, and for the Support of our Faith against Difficulties; and also to strengthen our weak Brethren in the Travels of Regeneration, and so to impower us, chearfully to discharge our whole Duties in those particular Spheres we move in. Furthermore by Chastisements, God many times convinceth, and so instructs those also, who from their earnest Study of the Scripture Prophesies, and Numbers, have perfixed Times for the Appearance of God's great Works of Mercy and Judgment: We might instance in several, but we will only add that having outlived the Times they perfixed, and not seeing that accomplish'd they expected, there is no Question but they have known what it is, to travel from *Hashmonah* to *Moseroth*, from hasty and precipitate Numbring, to the Corrections and Chastisements of Disappoint- The 27th.

ment,

ment, Shame and Sorrow; by which they cannot but be inſtructed to beware, for the future, of raſh determining of thoſe Times, or *Seaſons, which the Father hath put in his own Power.* Acts 1. 6.

Ver. 31ſt, *Departing from* Moſeroth, *they pitched in*

BENE-JAAKAN.

The 28th, Journey.

Bene-Jaakan ſignifies the *Children of Jaakan*, that is, *of Tribulation*, or great Affliction: for ſo *Jaakan* ſignifieth from the *Hebrew* Root Signifying, *to preſs or ſqueeze*, as a Cart is preſt, that is heavy laden, Amos 2. 13. See alſo Pſa. 55. 3. Theſe Sons of *Jaakan* deſcended from *Seir the Horite*, Gen. 36. 20. 1 Chron. 1. 38. 42. Which *Seir* ſignifies, *Hairy, a Goat, a Satyr, a Devil*, and ſeems to be of the Stock of *Canaan*, Gen. 36. 20. 21. Now theſe *Horites* for their Impieties had been deſtroyed, and caſt out of their Country, by the Children of *Eſau*, as their Brethren the *Canaanites* were out of their Poſſeſſions by the *Iſraelites*, Deut. 2. 12. Whoſe removing from *Moſeroth*, and pitching in *Bene-Jaakan* (or amongſt the Sons of *Tribulation*, or *great Preſſure*) ſheweth the Progreſs of the ſpiritual Travellers, from ſome Degrees of Correction to greater, from ſome Chaſtiſements to deeper; as we need for our Conviction, Inſtruction and Melioration. God proportioning all this to our Neceſſities, ordering it for our Improvement, that *we may be partakers of his Holineſs*, Heb. 12. 10. *For whom the Lord loveth he Chaſtens, and Scourgeth every Son whom he receives.* Now the ſevere Corrections implyed in this Station, are deſigned particularly to inſtruct and arm us, againſt the Enormities of *haſty Numbring*. As 1ſt, againſt concluding from our own Senſations, and powerful Perceptions of divine Goodneſs, that the ſame Things, and greater are at Hand to whole Churches or Nations. 2dly, Againſt publiſhing our uncertain Conceptions upon the Scripture Numbers and Propheſies, ſo as to ſet down the very Year, and exact Time of their Accompliſhment; for the Miſcarriage in ſuch Computations hath bred, and may ſtill, great Miſchiefs. 3dly, Againſt too eagerly deſiring, and too raſhly believing the immediate Approach and coming of the great Things of the divine Kingdom; I mean without us, as to thoſe mighty Deeds which are to be tranſacted upon the Stage of this World: For this may draw us too much outward, and make us neglect the inward Croſs, Poverty of Spirit, and continued Self-Annihilation, to prevent which, and other Inconveniences, divine Wiſdom is pleaſed to lead the ſpiritual Travellers, when there is need, from

Haſhmonah

Hashmonah to *Moseroth*, from *Moseroth* to *Bene-Jaakan*; even from one Degree of instructing Correction to another: That so being gradually cleans'd thro' divine Chastisement, we may be own'd by him, according to that blessed Testimony, *Isa.* 48. 10. *Behold I have refined thee, but not for Silver, I have chosen thee in the Furnace of Affliction.*

Ver. 32d, *Removing from* Bene-Jaakan, *they encamped in* HOR-HAGIDGAD.

The *Vulgar Latin*, and the 70 read here *the Mountain of Gad*, as though *Hor* were wrote with *He*, whereas the *Hebrew* and the *Chaldee* read it, with a *Cheth*, *Chor-Hagidgad*, as the *Interlineary* hath it; and so it signifieth, *the Hole or narrow Passage of much Excision or great Cutting off*; for tho' *Chor* is commonly rendred an *Hole* or *Cave*, 1 Sam. 14. 11. Yet it sometimes signifieth a very *narrow Hole or Passage*. 2 Kin. 12. 9. And in the Syriack, *the Eye of a Needle*, as Matt. 19. 24. Which speaks to us, a further Entrance thro' the strait Gate into the narrow Way, a true Growth in Mortification, habitual Self-denial, and constant Renunciation of our own Wills: Which Improvement in the Work of the Cross is the great End of God's leading us, to encamp in *Bene-Jaakan*, amidst sharp and straitning Afflictions; that so *humbling our selves under God's mighty Hand*, we may advance thence to *Hor-hagidgad*, a more earnest Labour to *enter in at the strait Gate, by putting off the Sins of the Flesh, by the Circumcision of Christ*, Col. 2. 11. Yea, by rejecting and extirpating all known *Defilements of Flesh and Spirit, that we may perfect Holiness in the Fear of God*, 2 Cor. 7. 1. And so be at length fitted to get thro' that most strait-Passage of the perfect Death, into the Kingdom. *For no one can see God's Face and live*, Exod. 33. 22. *Nothing that defiles can enter in*, Rev. 21. 27. To conclude *Hor-Hagidgad*, doth also signify, *the narrow passage of good Success*, which is not opposite to, but included in the former Signification; for the Excision and Mortifying of sinful Irregularities, is always attended with Happiness and good Success. 'Tis the true, tho' the strait and narrow Passage, into more Acquaintance with God, greater Victories over Sin, into paradifical Refreshments, and the fruitful Irrorations of the holy Spirit: And so *Hor-hagidgad* leads us to *Jotbathah*, which comes next to be considered.

The 29th. Isa. 2. 8.

Ver. 33d. *Leaving* Hor-gidgad, *they pitched in* JOTBATHAH.

Jotbathah signifies *Good*, *Goodness*, and is derived from the Hebrew *Jatabh* or *Tubb*, importing therefore Good, both

The 30th.

both Natural and Moral: And natural good things being Tydes of ſpiritual, it ſignifieth by a Metaphor, *the good, pleaſant, and ſweet, Bleſſings of the holy Spirit*, bountifully conferred on the inward Man. Where God promiſeth to bring *Iſrael* into a good Land *Exod.* 3. 8. the Hebrew Word rendred Good is from the ſame Root, and indeed the natural Riches, and Convenience of that Country, as Corn, Wine, Oil, Honey, Figs, Mountains, Springs, Woods, temperate Air, pleaſant Proſpects, *&c.* were but Figures and lively Repreſentations of ſpiritual Bleſſings, and ſupernatural Conſolations, that are reſerved for them that love God, and follow him fully, *Numb.* 14. 24. According to the preceeding Interpretation, *Jotbathah*, *Deut.* 10. 7. is deſcribed to be *a Land of Rivers of Water*, implying thoſe freſh, ſtrong, abundant Refreſhments, with proportionable Fruitfulneſs, which follow the cloſe Circumciſion of Heart, the preſſing into the ſtrait Way of deep Self-abnegation. For the true and vivid Comforts of the holy Spirit come thro', and riſe out of the conſtant Mortification of our own Wills: *For if we are planted together in the Likeneſs of his Death, we ſhall be alſo in the Likeneſs of his Reſurrection*, Rom. 6. 5. If in *Hor-hagidgad* we ſeem to die, and wither by ſtraitning the Fleſh, and patiently bearing the Nails of the Croſs, we ſhall in *Jotbathah*, have a Reſurrection: *Taſte and ſee that the Lord is good*, and experimentally find that the Streams of Water in that Land, were but Emblems of that *River, the Streams whereof, make glad the City of God*, Pſal. 46. 4. Even of that holy Spirit, which carries divine Joys and ſupernatural Refreſhments thro' the whole Church, which in its Fruition in the Saints *Jotbathah*, the Sum of all good things, as our Saviour's Words import, Matt. 7. 11. compared with Luke 11. 13. The Enlargments and pure Senſations of which bleſſed Spirit, whoever thro' the ſtrait Gate of Mortification come to enjoy, they know the Lord of *Jotbathah*, and cannot but cry out with the Pſalmiſt, *Oh! how great is thy Goodneſs which thou haſt laid up for them that fear thee? Which thou haſt wrought for them that truſt in thee, before the Sons of Men!* Pſa. 31. 19.

Ver. 24. *Removing from* Jotbathah, *they encamped in* EBRONAH.

The 31ſt. *Ebronah* ſignifies *Wrath, the Cloud of loud Crying, or of ſtrong Interceſſion.* In the Wilderneſs State, we muſt not be always in *Jotbathah*, the flowings of Conſolation, we muſt be content to paſs to *Ebronah*, importing a Diſpenſation

tion juſt oppoſite, even a Senſe of Wrath and great Affliction, impelling us to loud and earneſt Interceſſion; when the *Lord covereth* Sion *with a Cloud*, and ſhe cryeth out, and poureth forth her Soul in the greateſt Contention of Prayer, as ſhe is ver. 29. exhorted to do. In both which Places, the Prophet makes uſe of thoſe *Hebrew* Words, whence *Ebronah* (as ſignifying the Cloud of high and vehement Interceſſion) is derived. So that by it is denoted, the Diſpenſation of crying aloud, yea, mightily to the Lord from being over ſhadowed with a thick cloud of Judgment: For *Ab* and *Abim* commonly ſignify, the thick dark Clouds, in the laſt of which, that little Cloud is ſo Named, that *Eliiah*'s Servant beheld from *Carmel* riſing out of the Sea; by which, the Heavens (as with a powerful Ferment) were ſuddenly overſpread with black Clouds, Wind and ſtormy Rain: In a word, by this Station are ſignified ſuch Preſſures of Affliction, as force us to cry mightily to the Lord, yea, to lift up our Voices to him that dwelleth in the Heavens for ſupport and deliverance. And indeed, there are times when the Cloud of Wrath doth ſo involve and ſtraiten the Soul that it is, as it were, driven to ſtrong vocal Interceſſion, as the Saints of Old have been. Thus David Pſa. 69. 2. *I am weary of my crying, my Throat is dryed, mine Eyes fail, whilſt I wait for my God.* Thus Heman *the* Ezrahite, *To thee have I cryed, O Lord, and in the Morning ſhall my Prayer prevent thee.* This was alſo the Proceſs of our Saviour whom David introduceth, ſaying, *My God, my God, why haſt thou forſaken me? Why art thou ſo far from my Salvation, and the Words of my Roaring?* Chriſt's Human Spirit (which after his loud Vociferation upon the Croſs, he commended into his Father's Hands) might be that *Aijeleth, Haſhahar, or hind of the Morning*, which *David* prefixeth, as the Subject of the preceeding *Pſalm*. For that Chriſt was intended and deſcribed there, is moſt apparent by ſeveral Paſſages in it; who not only upon the Croſs (but paſt queſtion oft before) had made uſe of that kind of vehement Oral Interceſſion, as Heb. 5. 7. implieth; where 'tis aſſerted, *That in the days of his fleſh, he offer'd up Prayers and Interceſſions with ſtrong crying, and Tears to him that was able to ſave him from Death.* Where 'tis expreſſed as an habitual Thing tranſacted in the Days of his Fleſh, not only in one Day, and one part of the Day upon the Croſs. For the convenient exerciſe of which manner of Prayer, was part of the Cauſe, he ſometimes retired into the Mountains a part, with but two or three, and continued one whole Night in it. And all this for our Encouragement

Lam. 2. 1.
Pſa. 11. 18. 1 Kings 18. 44.
Verſe 44. 45.
Pſal. 88. 13.
Pſal. 22. 1.
Luke xxiii. 46.
Mat. xiv. 32. Lu. vi. 11.

that we might pray and not faint, *Luke* 18. 1. for tho' Darkneſs *may endure for a Night, yet Joy will come in the Morning.*

But how comes it to paſs, that *Ebronah*, a dark and ſevere State of internal Affliction, ſo ſoon follows *Jotbathah*, a State like the good Land flowing with the Milk and Honey of ſenſible Conſolation? *Anſ.* 1. God in his Wiſdom doth ſo order it to keep us Humble. 2. To judge, diſcover and deſtroy Self-hood, in Spiritual Fruitions. 3. To teach us deep Reſignation in the beſt Enjoyments; even to poſſeſs, or part with them at his Will; that ſo at length arriving at true Poverty of Spirit, we may be bleſt indeed and fully enjoy the Kingdom of Heaven, *Matt.* 5. 3.

Ver. 35th, *Removing from* Ebronah, *they Encamped in*

EZION-GABER.

The 32d. Journey.

Ezion Gaber, or *Ezion-Geber*, 1 *Kings* 9. 26. was an Haven for Ships on the Shore of the Red-Sea, in the Country of *Edom*, which Land afterward, was totally ſubdued by *David* 2 *Sam.* 8. 14. and the *Iſraelites*; even as we are to vanquiſh and keep under the Earthly and Animal Life figured by *Edom*: That ſo *the life of Jeſus, may be made manifeſt in our mortal Fleſh*, 2 Cor. 4. 11. Now *Ezion-Geber* ſignifies, *prevailing Counſel, Counſel of Strength, or of the ſtrong Man, ſtrong one or mighty one*: And tho' *Gebar*, all one with *Geber*, be rendred only *Man*, Pſal. 18. 25. yet in the 2d, of *Sam.* 22. 26. a place Parallel, for *Geber*, is *Gibbor, a ſtrong or Mighty one*; which is attributed to Chriſt, *Iſa.* 9. 6. being there called, *El-Gibber, The ſtrong God*; but *Pſa.* 45. 3. by the ſame *Epithet* ſet alone, which we render *moſt Mighty*. *Ezion-Geber* then Imports, *Counſel of Strength, prevailing Counſel*, that of the ſtrong Mighty one, even of Chriſt the ſtrong God: The Counſellor, as he is term'd, *Iſa.* 9. 6. *Mighty to ſave*, Chap. 63. 1. who came to *ſave us from all Iniquity*, Tit. 2. 14. As a mean to which we are to preſs after Perfection, even to *be perfect, as our Father which is in Heaven is perfect*, Mat. 5. 48. which command of labouring after Perfection, ſeems the chief thing here intended. To a compliance with which in our Practice, we are ſo much encouraged and obliged by Chriſt's Words, Works, Spirit and ſpotleſs Example. And this is the true Counſel of Strength that fortifieth againſt Sin, and all it's Aſſaults, repreſenting it poſſible totally to vanquiſh it, *thro' Patience and the Blood of the Lamb; for if we confeſs our Sins, he is faithful and juſt, to forgive us our Sins, and to cleanſe us from all Unrighteouſneſs*, 1 John 1. 9. This

is

is gradually accompliſh'd, as we are gradually Impowered, *to do all things thro' Chriſt that ſtrengtheneth us; for he hath laid help upon one that is Mighty*, Pſal. 89. 19. even upon Jeſus, who is *able to ſave to the uttermoſt*, (or to the ſupream Perfection, as in the Arabick) *all thoſe that come unto God by him*, Heb. 7. 25. and as willing to aſſiſt, as able to ſave all thoſe, who adhere to this Counſel of Strength, or of the ſtrong Man; that is, of him that is in the ſecond Form of the true Regeneration, I mean ſuch, as *John* calls *Young Men*, in reference to their Vigour and Steddineſs of Sight and Obedience; concerning whom he ſaith, *I have written unto you Young Men, becauſe ye are ſtrong and the Word of God abideth in you.* The Counſel to the little Children (in *Kadeſh-Barnea*, that is, in the *Holineſs of the unſtable Child*) is not to fear, *Numb.* 14. 9. but to be *ſtrong in the Lord and the Power of his Might*, Epheſ. 6. 10. *not to continue Children in Underſtanding, but in Malice* (or all Evil) *to be Children, but in Underſtanding Men.* 1. Cor. 14. 20. and ſo to go on to Perfection, *Heb.* 6. 1. This is *Exion-Geber, the Counſel of the ſtrong or mighty one Jeſus Chriſt:* And of the ſtrong Man taught by him, who hath the Word of God abiding in him; with which, whoever ſo far complieth as to follow God fully in whatever Diſpenſation, preſſing towards Perfection, ſuch are in the practical Station of *Exion-Geber*, who will experience mighty help and ſtrength, (in ſuch a proceſs) added to them by the Arm of the Lord.

Phil. 4. 13.

1 John 2. 15.

And when they learn this Counſel, and a ſerious compliance with it, from ſevere Chaſtiſements, from the Clouds of internal Wrath, lying on and ſorely afflicting them; and from ſuch Tribulations cry mightily to the Lord: Then I ſay, they paſs from *Ebronah*, to *Exion-Geber*; they improve their Afflictions, and ſecond their Cries and vehement Interceſſions with ſuitable Obedience, and endeavours of Perfection.

But to proceed, it was in this Port of *Exion-Geber*, that *Solomon* built a Navy (after the Conqueſt of *Edom*) to *fetch Gold from Ophir*, 1 Kings 9. 26. 28. with which, the Navy returned once in three Years, Chap. 10. 22.

Now *Solomon* repreſents here Chriſt in Spirit, Pſal. 72. who is the *Prince of Peace, our Peace*, Eph. 4. 14. The *Navy* repreſents his Church, or ſome of the chief of them, whom he builds up in *Exion-Geber*, in his Counſels of Strength, the Doctrines of, and endeavours after Perfection. For *we are God's building*, 1 Pet. 3. 9. compacted *for an Habitation of God thro' the Spirit*, Eph. 2. 22. and this

after *Edom*, the earthly Life, is mortified and ſubdued in us. Theſe ſignal Perſons, the worthies of the Kingdom, venture and forſake all for Heaven; are built for Chriſt's Service and the Church's Glory, even to procure and fetch down the great Bleſſing of the Spirit, the Love of God itſelf; for the Diſciples fruition of which, Chriſt prayed, John 17. 26. *That the love wherewith thou haſt loved me, may be in them, and I in them.* Now Charity being the chiefeſt Grace, and the Love of God, the higheſt ſpiritual Bleſſing, Gold doth moſt appoſitely ſet forth both of them, eſpecially the laſt, that eſſential Love of which chiefly, Chriſt ſaith, Rev. 3. 18. *Come buy of me Gold tried in the Fire, that thou may'ſt be Rich.* The high Diſpenſation of Love is repreſented alſo by Gold, Rev. 21. 22. where 'tis ſaid, *the Street of the City was pure Gold, as it were tranſparent Glaſs*; for to dwell in this City, is to enjoy the higheſt Diſpenſation, and that's divine Love; for God is Love, and *he that dwelleth in Love, dwelleth in God, and God in him*, 1 John 4. 16. now whereas Gold was brought from *Ophir*, by this Navy but once in three Years, we are by it inſtructed, that whoever ſhall be ſo happy, as to bring or draw down the Love itſelf, that eſſential Treaſure of the Holy Ghoſt, muſt have paſſed thro' the three-fold Baptiſm of Father, Son and Holy Spirit, which are diſtinctly mentioned, Mat. 28. 19. which Chriſt alſo hints, (Luke 13. 32.) in ſaying, *The third Day I ſhall be perfected:* which was fulfilled in his receiving the Holy Ghoſt, in fuller Meaſures after his Aſcenſion, Acts 2. 33. which he ſhed forth after it's Reception upon the Diſciples, and ſo brought and conferred on them the moſt pure Gold of the eternal World, for the Bleſſing, Honour and Enriching of his Church.

Now the Proceſs is the ſame for all his Diſciples; there's but one Way, and that very Narrow to Life Eternal, to real Perfection; now *he that is perfect, ſhall be as his Maſter*, or every one ſhall be perfected as his Maſter, Luke 6. 40. as ſome read it. There is ſome likeneſs, both in Sufferings and Glory: *He that overcomes, ſhall inherit all things*, and ſo enjoy the Holy Ghoſt abiding with him, and in him for ever. But having ſail'd to *Ophir* e're I was aware, I muſt for a while forget the Riches of that Country, and remind *Ezion-Geber*, and poor *Iſrael's* travelling on Foot, from thence to *Kadeſh*.

Rev. 21. 7.

Ver. 36th,

Ver. 36th, *Removing then from* Ezion-Gaber, *they pitched in the Wilderneſs of* Zin, *which is* KADESH.

Zin ſignifies, *a Thorn, a ſharp Dart, Coldneſs, a Shield.* The 33d, This was alſo called *Kadeſh*, that is *Sanctification, Holineſs.* Journey. The Hiſtory of this Journey, Numb. 20. compared with the Miſtery included in it, will fully comprize and juſtify all theſe Significations. As firſt, the Wilderneſs of the Thorn, or ſharp Prickle or Dart; this might be a Place of Thorns, theſe frequently growing in ſuch Deſerts. However it was ſo in a Metaphorical Senſe, as the word Thorn is uſed, in ver. 55. for it was a Place of Cares, ſharp Tryals and Temptations. For here *Miriam* died and was buried, Numb. 20. 1. who was the Propheteſs, and reckoned by God himſelf, as one of their chief Leaders, Micah. 6. 4. *I ſent before thee* Moſes, Aaron *and* Miriam. 2. They here *wanted Water* and other Conveniences, there being none for the People nor their Cattle, ver. 2. 4. which made them ſay, ver. 5. *Why have ye made us to come up out of* Egypt *into this evil Place* (Vulgar and Chaldee, this worſt Place) *it is no Place of Seed or of Figgs, or Vines, or of* Verſe 10th, *Pomgranates, neither is there any Water to drink.* 3. Here God threatened that *Moſes* and *Aaron*, who had ſo long travelled with, and lead them and their Fathers, ſhould not bring them into the Good Land, which could not (at firſt) but be a ſore Tryal to them. 4. Here they had a ſharp, and ſtrong Temptation (thro' Thirſt) to Murmur and Rebel, which they partly complied with, for *they gathered themſelves together* (as their Fathers before had done) *a-* Verſe 2d. *againſt* Moſes, *and againſt* Aaron. Now the Spirit of Murmuring and Impatience was a Thorn, by Satan injected into their Fleſh, that is, into the unmortified Part of their Will; a ſharp and fiery Dart of the Devil, ſhot againſt them in their Wants, to wound them with Diſcontent, to weaken their Obedience, and make them grieve the good Spirit of God. So that in a Metaphorical Senſe, this Place might appoſitely be called the Wilderneſs of *Zin*, that is, of the Thorn, ſharp Prickle or Dart; the fiery Beams of the Sun, there ſcorching and tormenting them with Thirſt, being outward and lively Figures of thoſe internal fiery Darts, with which, their Minds were wounded and afflicted. See 2 Cor. 12. 7. Ezek. 28. 14. Epheſ. 6. 16.

But beſides theſe, *Zin* ſignifies, *Cold, Coolneſs, a Shield*, and may (as appears by *Zinnah*, a Word from the ſame Root, Prov. 25. 13.) ſignify refreſhing Cold or Coolneſs, ſuch as Snow, or wholeſome Liquors kept in Snow, afford

in the time of Harveſt. And in this Senſe it might be called, The Wilderneſs of Cold, refreſhing Cold; by reaſon of that large ſtream of cooling Water, which Miraculouſly guſhed out of the Rock, of which *the whole Congregation and their Cattle Drank*; Which could not but wonderfully refreſh and cool them, beſides other ways of Refrigeration, for which they might make uſe of it; as Waſhing in it, Sprinkling with it, *&c.* Which leads me to the laſt Signification of *Zin*, as it may be render'd, a *Shield*, or *Buckler*; for as this Water by drinking it, ſprinkling and waſhing in it, proved a Shield or Defence againſt the ſcorching Beams of the Sun, and their Effects, extream Heat, Faintneſs and Drowth: So the Shield of Faith excited in them, by this miraculous Water, conduced to quench thoſe fiery Darts of the Devil, by which they were then annoyed, even Irreſignation, Murmuring and Diſpoſitions to Rebel.

Numb. 20. 7.

And ſome Judge, that in that unuſual expreſſion of a Shield, quenching fiery Darts, (Epheſ. 6. 16.) St. *Paul* alludes to the *Hebrew*, Zinnah, a Shield or Buckler, which cometh from *Tzanan*, ſignifying to *Cool*, as knowing that ſtrong Temptations do oft (through the working of our thoughts) inflame the very Blood and Spirits; and that the Exerciſe of Faith doth repel them, and their fiery Operations on Soul and Body. But to proceed, this Wilderneſs was alſo called the Wilderneſs of *Zin*, that is *Kadeſh*, which was a City and Country on the South Borders of *Edom*. Num. 20. 16. Now *Kadeſh* ſignifieth, *Sanctification*, and the Reaſon is given ver. 13. why it ſo ſignifieth here, *becauſe* Iſrael *there ſtrove with the Lord, and he was Sanctified in them*; that is by the miraculous Effuſion of Waters, he quenched their Unbelief and Murmuring; excited in them holy and reverent Sentiments of his great Name and Attributes; he vindicated his Power, in working ſo great and ſudden a Miracle; his Mercy, in pardoning their Murmurings, and rebellious Inclinations; his great Goodneſs and Bounty, in affording ſuch abundance of Water, when they were in ſo great Drowth and Neceſſity; his Truth in preſerving them alive, notwithſtanding their Sins and Straits, in order to his Promiſe of conferring on them the good Land; his Juſtice in appearing ſo ſevere to *Moſes* and *Aaron*, as ſolemnly to profeſs, they ſhould not bring the People into the promiſed Land, ver. 20. and that only for ſome ſudden Acts of Unbelief and Raſhneſs, meerly occaſioned by the Peoples Rebellion; *for it went ill with* Moſes *for their ſakes*, Pſa. 106. 32. But now as to the ſpiritual Senſe and Improvement of all this, we are taught by it, after

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our Strengthenings in *Ezion-Geber*, in adhering practically to the Counſel of Perfection; not to wonder at new and deep Trials in the Wilderneſs of *Zin*: For we muſt be made perfect through Sufferings, as our Saviour was, who (after his new quickening and confirmation, by the deſcent of the of the Spirit, as ſoon as baptized by *John*) was led into the Wilderneſs to be tempted of the Devil: So we after our Vivifications and Encouragements in the former Station, may be brought into great and ſevere Tryals and Temptations in *Zin*, ſuch as St. *Paul* expreſſed, by a *Thorn in the Fleſh*, 2 Cor. 12. 7. *the fiery Darts of the Devil.* Eph. 6. 16. even fierce Incitements to Irreſignation, Murmuring, ſpiritual Rebellion, thro' the withdrawment of all ſenſible and intellectual Conſolations, all external and internal Refreſhments; as here, they had no Water for them nor their Cattle, Num. 20. 4. Now in ſuch a State, we are moſt ſeriouſly to learn Reſignation, to labour after Annihilation of Will, that we may eſcape *Iſrael's* Sin and rebellious Murmurings, which *was written for our Inſtruction, that we ſhould not Luſt and Murmur as they did*, 1 Cor. 10. 6. 1 Peter 4. nor *think it ſtrange concerning the fiery Tryal, which is to try us*, (or concerning that Burning within us, that is befallen us for a Tryal, as in the *Greek*) But endeavour Contentation, *in as much as we are made partakers of Chriſt's Sufferings*, which will ſoon lead us into thoſe ſpiritual Refreſhments (the better part of *Zin*) figured by the abundant Waters, which there guſhed out of the Rock, and ſo that promiſe will be fulfilled, *I will pour Water upon him that is Thirſty, and Floods upon the dry Ground, I will pour my Spirit upon thy Seed, and my Bleſſing upon thy Off-ſpring*, Iſa. 44. 3. This divine River will quench our Thirſt, cool thoſe preternatural Heats, that are excited by Satan's Incurſions, and ſo become a Shield and Protection to us, in raiſing our Faith in Belief that *God is Good, and that his Mercies endure for ever.* Yea, by the interchanges in this Station, we ſhall be convinced that God is an holy God, and *will be ſanctified in all that draw near him*, not ſparing Sin in the beſt; as here he did not in *Moſes* and *Aaron*, whoſe defect of Sanctifying him thro' ſome Unbelief, he openly and ſeverely reproves, Num. 20. 12. So that this Station may be fitly called, *Kadeſh*, *Holineſs*; God doing ſo much in it, for the ſanctifying his great Name, and for the procuring of Reverence towards the great Attributes of his Love and Juſtice, the laſt of which, he was pleas'd here to ſignalize by threatening Diſſolution to *Moſes* and *Aaron*, before *Iſrael's* poſſeſſing the Land of Promiſe. Which in a

Miſtery ſhewed, that *the Law makes nothing Perfect:* And that, that Diſpenſation in the Letter, or Spirit of it, cannot bring us to Reſt, or fully ſave us from our Sins; which muſt be done by *Joſhua*, that is *Jeſus*, the great Miniſter of Grace and Love, *who gave himſelf for us, that he might redeem us from all Iniquity*, Tit. 2. 14.

If it be enquired what Difference there is betwixt this Station, and that of *Rephidim* in their ſpiritual Import: I anſwer, That in ſome particulars they much agree, but differ in others. As 1. The Subjects of that Temptation at *Rephidim* were not the ſame, they were the Fathers of theſe, and now moſt of them Dead, as God threatened, Deu. 2. 14. Now the Station of theſe here, (who were in the Fortieth and laſt Year of their Pilgrimage) implieth the Soul under a different Diſpenſation, from that in *Rephidim*, under a further Progreſs and nearer Perfection: 2. It implieth a ſomewhat deeper State of Temptation, by depriving of all ſenſible and intellectual Comfort; for *ver.* 5. 'tis called, *This Evil Place*, which three Words have in the *Hebrew*, Three Emphatical Articles, therefore well rendered by the Vulgar, *locum iſtum peſſimum. That worſt Place*, repreſenting the moſt ſevere State of Tryal and Probation.

The Truth is, the higher we riſe, and the further we proceed, the deeper, and more peircing are our Temptations, being proportion'd to our Strength, and Growth. 3*dly*, The Subjects of this Station though they murmured in their Tryal, yet they were not wholy ſo exorbitant under it, as their Fathers at *Rephidim*; For *Moſes* ſaid of them Exod. 17. 4. *They be almoſt ready to ſtone me*, and they themſelves ſo far tempted God (*v.* 7.) as to ask, *is the Lord amongſt us or not?* Therefore God called that Place both *Maſſah*, and *Meribah*, that is Temptation and Strife, Exod. 17. 7. Whereas this in Numbers 20. 13. was only called *Meribah*, Strife, all which expreſly ſheweth the different Strength of the ſpiritual Travellers to bear their Trials, in journeying towards Perfection. They in *Rephidim* the 11th Manſion have not equal Patience, and Reſignation with thoſe in *Zin*, that is, *Kadeſh*. But the Enormities of *Iſrael* here, as they were a Reproach to themſelves, ſo a Warning to us, *not to tempt Chriſt, as ſome of them did.* 1 Cor. 10. 9. But rather to *humble ourſelves under the mighty Hand of God, to follow the Lamb whereſoever he goes*, to be more pleas'd with him in the Valley of the Shadow of Death, or the ſcorching Deſert of *Zin*, then without him in the Plain, or among the Palm Trees of *Jericho*, Deut. 34. 3.

Ver. 37th,

Ver. 37th, *Removing from* Kadesh *they encampted in Mount* HOR, *in the Edge of the Land of* Edom.

In this Mount *Aaron* ascended by God's Command and there died, in the 123 Year of his Age, and in the 40 from their coming out of *Egypt*; I say he died, and that upon the first Day of the fifth Month, which was about the Middle of our *July*, according to some upon the 19th Day; as *Miriam* his Sister had expired in the first Month of the the same Year, at *Kadesh*, the immediately preceding Station, Num. 20. 1. Here it was also that *Moses* by God's Appointment stript *Aaron* of his Priestly Garments just before he died, and invested *Eleazar* with them, Numb. 20. 27. The 34th, Journey. Numb. 33. 38.

Now the Death of *Aaron* signified the passing away of the *Levitical* Priesthood, for the Weakness and Unprofitableness thereof; as the Investiture of *Eleazar*, the rising of another Priest, even *Christ*, *who was not made after the Law of a carnal Commandment, but after the Power of an endless Life*. And that *Eleazar* was in this a Type of Christ, is confirmed by his Name, which signifies *the Help of God*, or *of the strong God:* For of Christ 'tis said, *Thou hast laid Help upon me that is mighty, even mighty to save*, Isa. 63. 1. *That Horn of Salvation, who came to save us from our Enemies, and from the Hands of all that hate us.* But to come to the inward Work; *Mount Hor* signifies, *the Mount of Conception, Pregnation, or bringing forth:* Here the *great Mistery of Christ in us* is represented, even his spiritual Conception in our Hearts, which for that End, must be overshadowed by the holy Spirit, that so Christ may *be formed in us*; on which Account St. *Paul* travelled for the *Galatians*, Chap. 4. 19. *My little Children of whom I travel in Birth again, until Christ be formed in you.* Now this divine Conception and forming of Christ is truly figured here, by *Eleazar's* Appearance and Investiture, with *Aaron's* Garments. For the Death of *Aaron* represents the expiring or ceasing of the Teaching, Light and Ministry of the Law, or first Dispensation, as to it's Rule and Supremacy in us: The rising and cloathing of *Eleazar* by *Moses*, the Quickening, Strengthening, Authorizing and Adorning the immortal Seed, *Christ in us*, by the Father's Influence, Virtue and Power, to become supreme in guiding and feeding the Soul, in dispensing Light, and Life to it: By which we know Christ to be *Emanuel, the strong God with us*, a pure Spring of meek Light, sweet Life, unselfish Love and divine Sensation: Working in us Humility, Meekness, Patience, Charity, even to *love our Enemies, and bless those* Heb. 7. 18. Heb. 7. 16. Psal. 89. 90. Luke. 7. 1.

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But this Diſpenſation is not fully manifeſted, nor exerciſeth it's full Power in the Soul, 'till *Moſes*'s Death, or till his delivering up the Government to *Joſhua*; tho' in *Eleazar* it begins to appear and diſplay itſelf. But as the Church or ſpiritual Traveller hath ſeldom any ſignal Mercy without ſome great Trial before, or after it, Heb. 10. 32. So upon *Eleazar*'s riſing in the Prieſthood, King *Arad*, or the King of *Arad*, the *Canaanite*, came out againſt *Iſrael*, fought with them, and took ſome of them Priſoners, Num. 20. 1. But *Iſrael* making a Vow, and praying to the Lord, he delivered the *Canaanites* into their Hands, and they obtain'd a ſignal Victory over them.

Now as to the myſtical Senſe, King *Arad* types-out the Devil: Whether we render it as in the *Engliſh*, for *Arad* ſignifies a wild *Aſs*, or after the *Syriack* a *Dragon:* But if we render it *King of Arad*, as 'tis in the *Chaldee Paraphraſe*, and Joſh. 12. 14. It amounts to the ſame thing: For the Devil is the King of all that are Self-will'd and Obſtinate, that remain in their wild unbroken Nature, whether they are Spirits or Men, *He is King of all the Children of Pride*, Job 41. 34. *The Spirit that worketh in the Children of Diſobedience:* Who Job 24. 5. are compared to the *wild Aſſes of the Deſert.* Now no ſooner is *Eleazar*, *God's Help*, *Chriſt in us*, riſen in any new Degree, or Power, and Light, to guide us, beat down Sin, and afford us freſh Conſolations, but *Herod* is ready to ſlay this Birth: The Devil aſſaults us with new Affliction and Temptation, to raiſe Unbelief and Deſpondency of Mind, and to ſtop that pure Spring of Goſpel Virtue and Conſolation, that hath been newly opened for our Support. But crying to the Lord, and vowing to ſpare none of the *Canaanites*, nor their Cities (that is no Luſts, Spirit of Temptation, or Works of the Devil) under ſuch Reſolution and Interceſſion, we ſhall ſtand in the evil Day, the Devil will flee from us, and the God of all Peace *will at length tread Satan under our Feet*, and our ſpiritual Enemies we ſhall purſue, even to *Hormah*; *utter Deſtruction*, Numb. 21. 13.

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heal

heal a Multitude of Wounded dying Perſons: So Chriſt Crucified, lifted up in the Goſpel, and daily conformed to in his Death; became, and is ſtill to the *Jews a ſtumbling Block, and to the* Greeks *Fooliſhneſs*, 1 Cor. 1. 23. *but to them that are called both* Jews *and* Greeks, *Chriſt the Power of God, and the Wiſdom of God*; the Wiſdom, to Enlighten; the Power to Sanctifie, Quicken, and redeem from Wrath, and ſo to Heal thoſe Wounds of Sin, and Puniſhment in Mans Nature, which the great Dragon, that Old Serpent hath made.

But now as to the internal Work, and the more particular Application of this Hiſtory. As we Travel in our ſpiritual Progreſs from Mount *Hor*, where *Eleazar* or *Chriſt in us*, begins to appear in the Goſpel-Diſpenſation of eſſential Grace and Truth: As we compaſs the Land of *Edom*, being not permitted the conveniencies of it, that is, the Fruitions of the Earthly Animal Life, for ſuch a Diverſion as others make it, *being called wholly to attend upon the Fountain of Life within*; We providentially meet with deep Trials, as *Iſrael* here complain they did, having neither Bread nor Water, *Chap.* 21. 5. All Conſolation being for a while ſuſpended, that we may learn to live, by an abſtracted Faith, in abſolute Reſignation, as knowing Chriſt our helper is near us, yea, in us, who retires to try, not wholly to deſert us; when we may ſay with St. Paul, *We are perplexed, but not altogether without help, caſt down but not deſtroyed*; becauſe *Chriſt in us, is the Hope of Glory*, and the Rock of our Salvation; to whoſe withdrawment we muſt Reſign and be Patient till he appears; by which, we ſhall eſcape both the Sin and Puniſhment of *Iſrael*, in this Place. The Hiſtory of which, is left upon Record for our Inſtruction, that we may *not Tempt Chriſt as ſome of them did, and were deſtroyed of Serpents*; ſo that there is no neceſſity for us to fall into their Irreſignation and Murmurings, being gradually able to *do all things, thro' Chriſt that ſtrengthneth us*, Phi. 5. 13. But if any of us ſhould grow weary of the Croſs, and ſo far comply with the Unmortified part, as to Murmur againſt the Leadings and Conduct of Divine Wiſdom, we muſt expect ſevere Chaſtiſements, greater than before, as Sinning againſt more Grace and Mercy: Chriſt the true *Eleazar*, being riſen in a freſh Diſpenſation of Grace, Love and ſeaſonable help: Having before been corrected with Whips, we muſt now expect to be chaſtiſed with Scorpions; to have the Angels of Satan, Fiery flying Serpents let out upon us, to Sting, Vex, and Torment our Souls, with the fiery Darts of Temptation;

2 Cor. 4. 8, 9.

1 Cor. 10. 9.

or

or to ſmite and afflict our Bodies with Acute, Severe and Mortal Diſeaſes, 1 *Cor.* 9. 36. And this is to be judged of God, by the neglect of judging our ſelves, *ver.* 31. but *when we are ſo Judged, we are Chaſtned of the Lord, that we might not be condemned with the World*, ver. 31. but thro' it, be *partakers of his Holineſs*, Heb. 12. 10. For the deſign of Heaven in ſuch Trials is, that we may repent and utterly renounce our own Wills; that feeling the Miſery which Sin and Self-love bring upon us, we may turn to Jeſus, contemplate him whom we have Pierced; view him by Faith, as the Image of the inviſible God, *Col.* 12. 15. the Antitype of the Brazen Serpent, in, or according to which we are Created, *Gen.* 1. 27. (where the Word *Zelem* (is uſed) into which alſo, by the New-Birth we are renovated and changed, and that from *Glory to Glory*, 2 Cor. 3. 18. and ſo we *put on the Lord Jeſus Chriſt*, Rom. 13. 14. receive healing Virtue from him, who *heals our Backſlidings, and loves us freely*, Hoſea 14. 4. and expreſſeth that Love, by *waſhing us from our Sins, in his own Blood*, Rev. 1. 5. which he feelingly ſprinkleth on the Soul and Conſcience, and which by degrees, purgeth them from all Sin, creating true Peace, and Joy in Believing. So that, as he that had been Bitten by a Serpent, by beholding the Brazen Serpent lived; ſo he, who being ſenſible of his ſpiritual Wounds, *believeth on the Son, hath everlaſting Life, and ſhall not come into Condemnation, but is paſſed from Death to Life*. For Chriſt being come to dwell in the Heart by Faith, *becomes* there *a Fountain of Water bubling up into Everlaſting Life*: An healing Spring extinguiſhing the Soul's Thirſt, removing it's Dolours and ſpiritual Burnings, affording Divine coolings and grateful Refreſhments to the whole Man, This is the true effect of ſincere Repentance for Murmuring, and of Contemplating Chriſt Crucified in conſtant ſubmiſſion to his gracious Scepter, *which we find to be the power of God to Salvation*: A Banner lifted up and diſplayed againſt all our internal Enemies; a prepared ſhadow (as *Zalmonah* alſo imports) into which we retiring by Reſignation and true Faith, are happily protected from the ſcorching Sun-beams, the Fiery Darts of the howling Wilderneſs. And ſo come to witneſs, that Propheſie of the *Meſſiah* truly fulfilled in and to our Souls, *A Man ſhall be an hiding Place from the Wind, and a Covert from the Tempeſt, as Rivers of Water in a dry Place, as the ſhadow of a great Rock in a weary Land*, Iſa. 32. 2.

John 3. 36. and John 5. 24. Eph. 3. 17. John. 4. 14.

But to draw towards a Concluſion. Why was Chriſt here repreſented by a Brazen Serpent? *Anſ.* 1ſt, To ſignify,

nify, that as this, had not the Form nor the Poiſon of a Serpent; ſo Chriſt came *in the likeneſs of ſinful Fleſh*, Rom. 83. tho' really without Sin.

2dly, To expreſs his mean Condition, in the Fleſh, who *made himſelf of no Reputation, took upon him the form of a Servant*, and ſo in that State was more fitly reſembled by Braſs, than by Silver, Gold, or any other more rich Subſtance.

3dly, To exhibit his great Reproach upon the Croſs and unparallel'd Humility, in ſubmitting to the vileſt Sufferings of ſinful Men, on which Account *David*, in Figure of him crieth out, Pſal. 22. 6. *I am a Worm, and no Man, a Reproach of Men, and deſpiſed of the People*; reputed as bad as a Serpent, even a Magician, a Worker of Miracles by Union with the Dragon, the old Serpent, the Prince of Devils.

4thly, To repreſent the great Wiſdom and Prudence of our Saviour who in that excelled, and really outwitted the old Serpent, and in his Striſe with him trully fulfilled what was propheſied of him, Iſa. 52. 13. *Behold my Servant ſhall deal prudently*; which he acted to the full, and ſo was crowned with Victory. Col. 2. 15.

5thly, He was repreſented by this Serpent (or Saraph) of Braſs, to ſhow his great Strength in reſiſting Evil, bearing his Father's Wrath, and not ſinking under the Burden, who being as well the Power, as the Wiſdom of God might be properly reſembled by the Firmneſs of Braſs, as to the firſt; as He was by the Figure of it, in the laſt; eſpecially
Matt. 10. 16. conſidering, that as Serpents are made an Emblem of Wiſdom, ſo is Braſs of Strength, by Reaſon of it's firm Contexture, Job 6. 12. and the 40. 48.

6thly, To take off the People from too much affecting or ſuperſtitiouſly admiring either the Form, or Matter of it: The Form, being that of an affrightning odious Creature, for ſo a Serpent is; the Matter of Braſs, which as I before expreſſed, is noxious to thoſe who are bit by Serpents; yea, the very Aſpect of it, if heated (as it muſt be in that ſcorching Deſert) as the *Hebrew* Doctors aſſert. By which Properties of this Symbol, naturally oppoſite to ſanative Operations, the Lord moſt wiſely provided againſt the Abuſe of this Image, by Superſtition: to which the Iſraelites were much addicted; as we ſee by their Worſhiping the golden Calf, their many other Idolatries, and by their burning Incenſe to this very Serpent. 2 *Kings* 18. 4.

The miraculous Cures of which (wrought in *Zalmonah*) being heard of, and celebrated in neighbouring Countries might

might give occaſion (if not to the firſt making) yet to the multiplying and more highly prizing Taliſmanical Figures in the Oriental Nations, See, 1 *Sam.* 6. 5. But having remained too long in *Zalmonah*, let us proceed to the next Station.

Ver. 42d, *Removing from* Zalmonah, *they pitched at*
PUNON

This Place may be called *Phunon*, *Phinon*. In the *Greek* The 36th.
φινὼ. In the *Syriack Phinun*, or *Phinon*, as the *Latin* Verſion hath it, ſo the *Samaritan*, *Phinon*, or *Phinan*, as in the *Latin* Tranſlation. It ſeems the ſame Place with *Fenon* (called alſo *Phinon*, and *Phennen*) mentioned by *Hierom* in his *Hebrew* Places, and in *Euſeb. Hiſtory*. Luke 8. 13. Being ſituate in *Idumea*, a Place famous for Braſs-Mines, whence the Metal for making the Brazen-Serpent might be taken (as ſome judge) it being not far from *Zalmonah*. And for theſe two Stations (the Names of which are omitted, Numb. 21.) We have there recorded but that one Hiſtory of the Brazen-Serpent, and it's miraculous healing the wounded *Iſraelites*: To ſhew that this Image was erected in *Phunon* alſo, for the ſame End, that is, to aſſiſt *Iſrael* againſt the continuing Perſecution of theſe burning Serpents, which is confirmed alſo by the Name of this Place *Phunon*, or *Phinon*, which ſignifieth. 1ſt. *Great Doubting, Amazement, or Diſtraction of Mind.* 2d. *The Face of the Sun, or beholding, or looking upon the Sun.* The 1ſt, of theſe Interpretations reſpects the Trouble and Diſtraction of the Mind, the Amazement and Diſpair of Life, many of them might here be under, from the Terror, Biting, and infuſed Venom of the fiery Serpents. The 2d, may import their looking towards, and beholding the brazen Serpent for Healing, which was the Figure of the Son of Man; *for as* Moſes *lift up the Serpent in the Wilderneſs, ſo was the Son of Man to be lifted up*, &c. John 3. 14. 15. Now in the internal Work and Miſtery, this Exhibits the renewed On-ſets of the great Dragon, the Old Serpent againſt the freſh diſcoveries of Chriſt in us, affording the healing Balſom of his Love and gracious Virtue. For always greater Manifeſtations of Chriſt in us, are attended with freſh and great Oppoſitions whilſt in the Wilderneſs, which being now not far from its end, in the Diſpenſation of the Father, the Dragon aſſaults us with great Fury, as knowing, he hath but a ſhort time; God permitting him *to Sift us as Wheat*, Luke 22. 31. raiſing inwards Tempeſts ſo far as to involve us in amazing Doubts, concerning God's preſent Dealings, and what will be the iſſue of them; when

when the Soul crieth out, *thy Wrath lieth hard on me, and thou haſt afflicted me with all thy Waves*, Pſal. 88. 7. when we find moſt ſtrange Fluctuations of our Imagination, Satan impreſſing upon our animal Spirits unimagin'd Diſorder and tumultuous Motions, by which we find him, to be *the Prince of the Power of the Air*, and alſo the great Red or Fiery Dragon, (Δράκων πυῤῥος) againſt whoſe Incurſions we need ſuch Premonition, as we find given, 1. *Peter* 4. 2. *Beloved think it not ſtrange, concerning the fiery Tryal*, or as in the Greek, *wonder not, be not ſurprized concerning the burning within you, Illâ in vobis Ignitione.* Interlin: Importing ſuch powerful and inward Burnings, thro' the ſtrong and vigorous Oppoſitions of Satan, that might eaſily reduce them to great Doubtings and Conſternations, were they not forearm'd by ſeaſonable Warnings.

And whoever have paſſed thro' theſe Stations of the inward Wilderneſs, will ſometimes find ſuch ſtrange Internal-burnings and Afflictions, like that of the Stinging of *Scorpions*, that they will eaſily apprehend the Miſtery of *Zalmonah* and *Punon*; the laſt of which, as it ſignifieth Conſternation and Deſpair, (as the future Tenſe doth, Pſa. 88. 15. rendered by the *Greek* ἐξαπορηθῆναι imports, the moſt ſevere Tribulations upon Soul or Body, or both, when we are reduced to Deſpair of Life, as ſome of *Iſrael*, when bitten by the *Lethiferous* Serpents; and as St. *Paul* when he aſſerts, *We were preſſed out of Meaſure, above Strength; inſomuch, that we deſpaired even of Life*, where ἐξαπορηθῆναι is alſo made uſe. So that *Punon* imports, that moſt preſſing State of Tribulation, that extremity of Affliction in Body and Soul or both, which ſometimes, divine Providence brings upon us. The Deſign of which, St. *Paul* expreſly ſheweth, 2 Cor. 1. 9. *We had the Sentence of Death in our ſelves, that we ſhould not Truſt in our ſelves, but in God who raiſeth the Dead.*

Which leads me to the 2d Signification of *Punon*, ver. 2. *The Face of the Son, the looking upon, or beholding of the Son.* To whom we fly, as deſpairing of any other Aſſiſtance, as believing him *the Reſurrection and the Life*, the only true Phyſician of Soul and Body; and that *there is Salvation in no other Name under Heaven* given in Men ἐν ἀνθρώποις or amongſt them, *by which we muſt be ſaved.* Whoſe Name (under the wounds of Temptation) we find to be *like Ointment poured forth*, Cant. 1. 2. which makes us love him as the Balm of *Gilead*, the great Elixir of Souls, the Tree of Life within; from whom muſt proceed the Cure and Reſtoration of Soul and Body. *He being that living Stone,*

Stone, which first rectifies and transmutes the Soul, and after that the Body; which being fixed in the Heart and turned to by the Will, spreads it's Virtue into all our Faculties; being Light to our Understanding, Life and Love to our Wills, Purity and Rectitude to our Affections, Sweetness and Pleasure to our internal Senses, delivering them from the Stings, and violent Impressions of Satan, that fiery flying Serpent, whose Wounds and Bruises, the Mediator will at length quite remove from Soul and Body, for *he will transform* μετασχηματίσει *our vile Body, that it may be fashioned like unto his glorious Body, according to that inworking* (ἐνέργειαν) *whereby he is able, even to subdue all things to himself,* Phil. 3. 21. for he hath promised, *I will never leave thee, nor forsake thee,* Heb. 13. 5. but will do for us, as he did for *Israel,* whom he brought out of the Land of *Egypt,* the House of Bondage, and led them thro' the great and terrible Wilderness, wherein were fiery Serpents and Scorpions, and Drought, where there was no Water. And all this that he *might humble them, and prove them, and do them good at the latter End,* Deut. 8. 14. 15. 16. for *mark the perfect Man, and behold the upright, for the end of that Man is Peace,* Psa. 37. 37. But before that Day comes he must be content with journeying *Israel,* to travel from *Punon,* to *Oboth,* which comes next to be considered.

Ver. 43d, *And departing from* Punon, *they encamped in*

OBOTH.

Oboth may signify *Inchantments, Magicians, those that have familiar Spirits,* Levit. 19. 31. *and give Answers from them; also Spirits of Divination, familiar Spirits themselves, Devils,* Deut. 8. 3. 1 Sam. 18. 7, 8.

The Historical Reason of this Name is not here assigned, and they were not yet come to the Plains of *Moab,* where *Balak* excited *Balaam,* that great Sorcerer to curse, and so destroy *Israel* by diabolical Magick. *Numb.* 22. 6. 12. But this *Oboth* may signify a State of Temptation, when some of God's People under Straits, may be solicited by those that pretend to curious Arts, (but really exercise Charms or Sorcery, as a great Critick renders περίεργα, *Acts* 19. 19.) I say, solicited by such, to know of them future Events, and hearken to their Predictions, which is utterly unlawful, *Levit.* 19. 31. and 23. 6. This was one of *Saul's* great Sins, for which the Lord cut him off, *Chron.* 10. 13. 2. It may import a State, when the Spirits, evil Genii, or Angels, that are wont to act such Pythonical Deceivers, are permitted to try us by false Representations, and uncer-

Ephes. 6. 11. 12. tain Voices of things to come, and that either in Sleep or Awake. Therefore *we are not to believe every Spirit, but try the Spirits, whether they are of God,* 1 John 4. 1. and if by such Impressions, Terrours are excited in us, we are to pray against them, labour to slight them, and firmly to adhere to God's Will, and his *Revelations* in the *Holy Scripture,* 2 Thess. 1. 2. The having too much Will, Curiosity and Desire to know things to come, *may expose them the more to* Illusions, from such Spirits which may be implied in *Oboth,* as representing (by another Derivation) the *Hebrew* Root, which signifies to Will and Desire. Therefore, we must endeavour Resignation and Annihilation of Will, as to the Knowledge of all future things, as a mean to be preserved from the Dangers of *Oboth.* But if in searching the Scriptures, and waiting in silent Meditation on God, he will discover any thing by his holy and good Spirit, we are to bless him and be thankful, for such things have been and may be; it being one Office of the blessed Spirit, *to shew us things that shall be hereafter,* John 16. 13. *he shall shew you things to come,* (τα ερχομενα) things coming.

Rev. 1. 4.

3. This may exhibit a State of the Church or some part of it Tempted by, or actually under a Three-fold Inchantment, from the mediate or immediate Influence of the fallen Spirits, *Ephes.* 6. 12. Which may be 1st, Intellectual, 2d, Moral, 3d, Sensible: The 1st, Intellectual or Doctrinal, which is a strong infusion of false Principles or Opinions into the Understanding, Thus St. *Paul* asserts, the *Galatians* to have been *Bewitched,* Chap. 3. 1. Satan had shewed his Artifice in leavening their Minds, with erroneous Principles, concerning the necessity of Circumcision, and observing the Ceremonial Law; notwithstanding they believed and had received the Spirit, *Gal.* 4. 2. And by *Parity of Reason, all those are under* some Degree of this Inchantment, who stick in outward Worship and ceremonious Observations; whether invented by Men, or instituted by God; I say, who so stick in them, as to neglect any Degree of internal Purity, Holiness, Mortification and universal Obedience. For as St. *Paul* assures the *Galatians, in Christ Jesus neither Circumcision avails any thing, nor Uncircumcision, but a new Creature.* To this Head may be referred the Doctrine of Devils, or of Dæmons taken objectively, as *Mead* interprets that of 1 *Tim.* 4. 1. that is, Doctrines about the Worshiping, and Religious Adoration of Angels, which crept early into the visible Church, from the Ethnick Philosophers, which caus'd that Caution of St. *Paul,* Col. 2. 8.

Gal. 6. 15.

Beware

Beware lest any Man spoil you thro' Philosophy and vain Deceit: For it was, leading Men from the one Mediator and Intercession in his Name, to a ceremonious Adoration of Spirits and Angels, as the great Transactors of Affairs betwixt God and Men, against which, St. *Paul* gives a weighty Caution, *Col.* 2. 18. and tho' Men were instrumental in propagating these Doctrines of Dæmons, in which being deceived, they deceived one another. Yet St. *Paul* sheweth their Origen, 1. Tim. 4. 1. *Now the Spirit speaks expressly, that in the latter Times, some shall depart from the Faith, giving heed to seducing Spirits,* πνευμασι πλανοις *&c.* Such Doctrines came from the Spirits of Errour, which much influenced and mingled with their Propagation, as they had Co-operated in their first Production.

The 2d, sort of Inchantment, is that I call Moral, which from infecting the Understanding, strongly influenceth the Will and Affections, and so the Conversation, causing Men to act wickedly under pretence of Knowledge and Religion. This Fascination began amongst the Churches in the Apostles Days, as you may see in the Epistle of *Jude*, and in the 2 *Peter* 2. Parallel to it; for the horrid Immoralities there mentioned, arose from erroneous Principles, Disseminated by false Teachers or Doctors of Lies, as ψευδοδιδασκαλοι may import, which are always strongly influenced by Satan the Father of them. Now this Satanical Inchantment so far prevail'd, as to cause them to act, 1st, all manner of Uncleanness, ver. 10. 14. 2d, To indulge Covetousness, ver. 3. 3d, Hypocrisy, *Ibid.* 3. 4th, Injustice, ver. 9. 15. 5th, Despised Government, ver. 10. 6th, Turned Apostates to the whole Christian Life, and all Morality: Yet were presumptious daring Men, (as τολμηται, may be rendered) so far inchanted by the Spirits of Error, as to Sin boldly from Principles, as tho' it were not Sin to them. Whence 'tis said, they *sported themselves in their own Deceivings*, ver. 13. *spake great swelling Words of Vanity*, ver. 18. *promising to others liberty, tho' they themselves were the Servants to Corruption.* Which Characters as they exactly agreed to the ancient Ranters, the followers of *Simon Magus* and *Cerinthus*, *&c.* So also to the Modern, I mean such as have of late Years, appear'd in these Nations with the like Principles and Practices. Persons of the like Stamp are also, whom St. *Paul* describes, tho' not without Mourning, *Phil.* 3. 8. as *Enemies of the Cross of Christ, whose end* (he saith) *is Destruction, whose God is their Belly, and whose Glory is in their Shame, who mind Earthly things*, ver. 19. Under this spiritual Fascination, fall all those who

2 Peter ii.

having a form (μορφωσιν or Image) of Godlineſs *deny the Power thereof*, 2 Tim. 3. 5. for let them be ever ſo ſtrict in all the Duties of external Worſhip, yet *if they live in any Moral Iniquity, and are not in the daily Mortification of their Luſts and Paſſions, they are yet in* Oboth, under the Faſcinations of Satan, and to them may be truly applied what St. *Paul* directs to the *Galatians*; *Oh! fooliſh Galations*, (or Chriſtians) *who hath bewitched you, that you ſhould not obey the truth.* Now theſe *Galatians* by lapſing into Judaiſm, whoſe Ceremonious Obſervances he calls weak and beggerly Elements, fell alſo (in ſome degree) from the pure Internal Worſhip of God; the conſtant Self-denial and Mortifications of their Luſts, and the compleatneſs of Obedience, as appears by *Gal.* 4. 7. they had loſt ſome part of God's Image, Chriſt in them, by adhering to the Form or Image of the *Jewiſh* Worſhip, ver. 19. Which may be a warning to all, when they have begun in the Spirit, not to think to be made perfect by the Fleſh, Chap. 3. 3. *for all that do ſo, and act like theſe Galatians*, will find they move Retrograde, decay in their internal Work, and will begin to loſe the freſh Senſe of Divine Communion, and their pure Zeal for univerſal Obedience; and in the place of theſe, it may beget a miſtaken Zeal for their particular Form, and againſt others that own it not; with a great eſteem for ſome private Opinions, and a Spirit contending and diſputing for them. *But what is this Chaff to the Wheat they looſe?* For the end of the Commandment is Love, out of a pure Heart and a good Conſcience, and Faith unfeigned, 1 *Tim.* 1. 5. from which ſome having ſwerv'd, have been turned aſide, εξετραπησαν to vain Jangling: *And ſo have declined into* Oboth, *the State of moral Inchantments.*

But now as to the 3d, Species which I call'd Senſible, it is that which is exerciſed upon the outward or inward Senſes, by the fallen Spirits; a Diſpenſation not obſerved by many, and 'tis probable, not certainly known, but to very few. *But the moſt inward Travellers, who are conſtantly working thro' the interiour Wilderneſs of their own Mixtures, into the Love and Heart of God, cannot but come at length to Perception of the inviſible Worlds, and ſo of theſe Spirits, which are always oppoſing the Kingdom of God in us. For we wreſtle againſt Principalities and Powers, the Rulers of the Darkneſs of this World*, Eph. 6. 12. *One Species of whoſe Oppoſition, is by ſometimes afflicting our external and internal Senſes; our External, by ſephureous Smells, ſudden Sopors, in our moſt ſignal times of Devotion, acute Pains, fierce Burnings,*

ings, and horrid Tremblings, which by diligent Reflection may be eaſily diſtinguiſh'd from meerly natural Diſtempers. As 1ſt, By their Inſtantaneous coming. 2d, The manner of their affecting us. 3d, By the time, even when we are in very good Health. 4th, By the Impreſſions they make on the Soul thro' Imagination. 5th, By their ſudden Ceſſation, &c. And tho' this may be eſteem'd a Miſtake, aſſigning that for the Cauſe which is not ſo, by many that know it not; yet there are *ſome, that are as much aſſured of the reality of ſuch things, by long and exact Obſervation*; as that they eat, or drink, or exerciſe any other corporeal Action.

Laſtly, as to our internal Senſes, they have diverſe Ways of affecting and afflicting us thro' them: One is by caſting ſudden Sopors upon our Bodies; and then repreſenting fearful Shapes, ſcenes and noiſes in the Soul, by inward touches upon the animal Spirits, or more immediately on the Imagination. But theſe things being ſo little known, I ſhall reſtrain my ſelf from further deſcribing them; only reflect upon that of *Job*, Chap. 7. 13. *when I ſay my Bed ſhall comfort me, my Couch ſhall eaſe me, then thou ſcareſt me with Dreams, and terrifieſt me thro' Viſions:* We muſt not think God did this immediately or thro' the holy Angels; for their Office is to be Helpers, not the Tormentors of Men, Heb. 1. 14. But as God made uſe of Satan to ſmite *Job* with Boils, which yet, with their Effects are aſcribed to the Almighty, as his Arrows, Chap. 6. 4. ſo he may alſo of him and his Angels, to excite and repreſent terrible Dreams and Viſions, which as 'tis eaſy to be apprehended, ſo 'tis moſt firmly believed of ſome, who have lain many Nights in the ſame Condition; and in ſuch Caſes frequent Experience is the beſt Interpreter.

But we have remain'd too long in this Station, and ſhall conclude it with that divine Maxim, which *Balaam* found experimentally true. *There is no Divination againſt* Jacob, *nor any Inchantment againſt* Iſrael; neither *Satan* nor his *Angels, nor greateſt Miniſters, can Act the leaſt in ſuch things, beyond Divine Commiſſion, nor a jot more than ſhall be for the good of all thoſe that love our Lord Jeſus in Sincerity,* for *we know* (ſaith the bleſſed Apoſtle) *that all things ſhall work together for good to them that love God.* Rom. 8. 28. Numb. 23. 23.

Ver. 44th, *And they departed from* Oboth, *and pitched in*

IJE-ABARIM.

Why this Place was ſo called in the topographical, or hiſtorical Senſe, is not eaſy to be determined, as may appear by the difference of Verſions and Interpreters upon it, The 38th.

which are in as much confuſion about it, as the Name itſelf imports: But the determining of that not being my Work, I ſhall proceed in the inſtructive ſpiritual Senſe.

Ije-Abarim, then being a Place in the Border of *Moab*, as 'tis expreſt in this 44th ver. ſignifieth, *the Heaps or confuſed Heaps of the Paſſages or Paſſengers; the Confuſions or Deſolations of the Fords or Paſſages.* By which in general, is adumbrated a State of Confuſion of Mind, of doubting and of uncertainty in the ſpiritual Travellers, when they do not ſee their Way, thro' the Suſpenſion of divine Light, thro' freſh and great Trials and Temptations: Being in ſuch a condition as Paſſengers in a Deſert, when they come to Heaps, or a confuſed variety of Ways or Paths croſſing each other, and know not which to take; or to a River that hath many Fords, ſome ſafe, but moſt of them ſpoil'd and deſolated, and therefore dangerous; where many Guides offering themſelves contradict each other; ſome crying this is ſafe, another that. I ſay, *Ije-Abarim* imports ſuch a Diſpenſation of Doubting and Confuſion in the holy Paſſengers. Which may riſe 1ſt, from ſome external difficulty, ſome providential ſtrait we are brought into, by the diſpoſal of the Heavens; ſo that our Reaſon is too ſhort to direct what to do, being in a Condition like that of *Jacob*, Gen. 32. when he heard *Eſau* was coming to meet him with 400 Men, whence he became greatly amazed and diſtreſſed, ver. 7. as not knowing what to do to ſecure Himſelf, Family and Cattle, from the Sword of his Brother. Or if I may compare ſmall things with great, like the State of *Iſrael* at the Red-Sea; for to ſuch ſtraits (in reference to any ſuccour from the beſt of our contrivances) God is pleaſed ſometimes to reduce us, that with *Abraham*, we may learn to *believe in Hope, againſt Hope*; and with St. *Paul*, *not to truſt in our ſelves, but in God which raiſeth the dead*, 2 Cor.

2dly, Such a State of internal Confuſion and Doubting, may ſpring from the variety of Judgments in Religion, and the great Zeal of leading Perſons in ſuch Judgments, who cry, *lo here, and lo there*, earneſtly inviting to come in to them; diſputing with Vehemency for an imbodying amongſt their Party, as the only ſafe way to Salvation. When as we ſhall oft find this Zeal riſe from the ſame *Root*, that cauſed the *Scribes* and *Phariſees to compaſs Sea and Land to make a Proſelite*, which being done, prov'd not to their Melioration, but Corruption, *Mat.* 23. 15. The true Zeal exerts itſelf, in labouring to draw one another from *Darkneſs to Light, from the Power of Satan unto God*: To a total

Mortification

Mortification of our Lusts and Passions, and a *cleansing ourselves from all the Pollutions of Flesh and Spirit*, 2 Cor. 7. 1. But the *Jewish* Zeal (which yet is called a Zeal of God, tho' not according to Knowledge) is not much concerned about internal Purity, growth in Grace and walking with God, in labouring after Perfection: But hath for it's object external Worship, exactness in that, and a concern for some Opinions, which as they are managed by a blind Zeal, minister Strife and Confusion, rather than true Edification. But God may permit some of his Children, especially the little Ones, that are not yet arrived at a fixed Habit of divine Teaching; I say, he may permit them for a while to lie under Doubts or Confusion, and Distraction of Thoughts, from the different Opinions of the zealously jarring Guides in spiritual Concerns. But in such a State, the Way is 1st, to stand still, and to supplicate the divine Majesty for the holy Spirit, being under a promise to be *all taught of God*, John 6. 45. 2dly, To live in the Exercise of universal Charity to all Saints, and not to imbody with any narrow Sect of Christians, that judge all but themselves. 3dly, To cleave to Christ Crucified, in the constant Imitation of his Death; as the one, and sole way (under various and different Judgments) which leads to Life, *Luke* 9. 23. By perseverance in which we cannot miss of Salvation. And as in this Process we grow in Grace, we shall also grow in Knowledge, and divine Illumination: For *the pure in heart shall see God*, and so at length, be quite freed from this part of *Ije-Abarim*, which consists in Confusion of Thoughts, and fluctuating of the Judgment, thro' the various and different Paths of Religion, Christians embrace and walk in.

Rom. 10. 2. Luke 11. 11. Rom. 14. 4. Colos. 1. 4. Rom. 6. 5.

But to proceed, a third Species of Doubting, and uncertainty may for a while invade us, from the immediate Operations of those Spirits within, that cause others outwardly to cry, *lo! here*, and *lo! there*. For they can imitate divine Voices, and Visions to reduce the Soul into Doubts, and Perplexity; and this is when *Satan* (as St. *Paul* asserts) *transforms himself into an Angel of Light*, 2 Cor. 11. 12. Hence have proceeded false Apostles, ver. 13, And false Prophets, 1 *John* 4. 1. And the Antichristian Spirit, v. 3, which seems to be for Christ, but is really against him; being Christ's Ape imitating him, and his Ways, but without Holiness, true Life, or Power.

This was well represented in *Caiaphas* the High-Priest, whose Name in Syriack comes from the same Root with *Kaph, an Ape*, and may be properly enough so rendered. Who (tho' by his Place representing the true High-Priest,

whom he also imitated in Prophecy, *John* 11. 51.) was yet a real Enemy to him, and his Spirit whom he rejected, and condemned, and so morally crucified. In which as he was a lively Instance of the Spirit of Antichrist; so a manifest Type of that Person, High-Priest, or Priesthood in the World, in which that Spirit is most signally imbodied, which teacheth Men to resemble Christ, and divine Things in fine Pictures, Images, and gay Ceremonies; but to deny his true Image, Life, and Spirit, appearing in any that bear their Testimony against the lapsed State of their Church, and cannot bow to that golden Image which they have set up.

But to conclude, when any of us, who have the Gift of spiritual Sensation (*Prov.* 20. 12.) are assaulted by him who hath wrought the great Apostacy of the Church, and drawn many Stars from Heaven; I say, when any are so invaded and brought into Doubts and Confusions, by Visions or Voices, that are not divine, but only appear so; what is then to be done. *Answ.* 1st, We are to pray earnestly as St. *Paul* did, 2 *Cor.* 12. 8, that such Temptations may be removed. 2dly, That we may discern betwixt Good and Evil, by the Exercise of spiritual Sensation, and be guided by no Spirit, but that of the Mediator. 3dly, We must resolve to reject all Representations and Impressions, that lead us not to Christ Crucified, or in any thing contradict the Scriptures. 4thly, We must abide in deep Humility, and Self-Abhorrency, that no Inflation of Mind, or buddings of spiritual Pride, may dispose us to close with Illusions. 5thly, We must constantly labour after Annihilation of Will, Poverty of Spirit, and pure unselfish Love, indulging no internal Sight, Voices or Impressions, contrary to these. 6thly, We must humbly commit our selves to the free Grace of God in Christ, which is far above all our Labour, Caution and Watchfulness, as knowing that, *except the Lord keep the City, the Watchman watcheth but in vain*, Psa. 127. 1. 7thly, We thus waiting shall find, that such Temptations as they came of themselves, we not knowing how, will in like manner vanish, it may be on a sudden, we not comprehending why.

8thly, Thro' perseverance under the Cross and gradual Purification, our Intellects and spiritual Senses, will grow so pure and perceptive, that we shall clearly discern the most subtil mixtures of Satan, in all Representations and Infusions, *Heb.* 5. 14. By which the Truth of that Maxim, *Prov.* 4. 18. will be experimentally confirmed; *the Path of the Just is like the shining Light, that shineth more and more unto the perfect Day.* In order to Arrival, at which blessed

bleſſed State let us make haſt from *Ije-Abarim*, (the Confuſions or Deſolations of Paſſages) where all are too long Entangled; to the next Station, which preſents us with more Light, Comfort and military Skill, againſt our ſpiritual Enemies.

Ver. 45th, *Removing from* Ije-Abarim, *they pitched in* DIBON-GAD.

Dibon-Gad was ſo called as to the hiſtorical Senſe, from the Tribe of *Gad*'s poſſeſſing and repairing *Dibon*, after their Conqueſt of *Sihon* and *Og*, Kings of the *Amorites*, Numb. 33. 34. which *Dibon* had been a City and high Place belonging to *Moab*, Jer. 48. 18. As to the miſtical Senſe that diſplays itſelf, in the Interpretation of *Dibon-Gad*, which ſignifies, *the ſufficient underſtanding of Exciſion or Cutting off*; *the ſufficient underſtanding of an Army, Arming, or of Military Invaſion*. *Gad* was a warlike, valiant Tribe; one of thoſe, which by their own offer and divine Approbation, did march armed before the other Tribes into *Canaan*, Numb. 32. and 'tis generally confeſſed, that in the very Name, there is ſomething of War and Arming implyed. Now *Dibon* imports, *ſufficient Knowledge or Underſtanding*; Dibon-Gad, *ſufficient Knowledge of Exciſion and Arming*; A fit Station to follow *Ijim*, as 'tis called in this 45th Verſe, for *Ijim* implies great Doubt, Confuſion and Fluctuation of Thoughts, thro' external or internal Trials and Temptations. But this, a ſufficient underſtanding of our Way and Work, in our War again Sin, and reſiſting all the Invaſions of Satan, as not being ignorant of his Devices, 2 *Cor.* 2. 11. When by the Day dawning in our Souls, we more diſcern and more confidently proceed in the Exciſion and Mortifying of Sin and Self; when in Faith, Knowledge, and Holy Boldneſs, we *put on the whole Armour of God, that we may be able to ſtand againſt the Wiles of the Devil*; his more ſubtile (μεθοδιας) Methods of Deceit; which he hath learnt by his long Practices upon, and againſt lapſed Mankind. In this Diſpenſation we find, that promiſe made good to us. *When the Spirit of Truth is come, he ſhall guide you into all Truth*, John 16. 13. For Chriſt the Light of the World riſing in our Souls, in freſh degrees of Illumination, doth by his Spirit diſcover the more ſly Infuſions, and ſubtile Transformations of the Evil one; which tho' before, might ſtagger and reduce us, to ſome Confuſion of Mind, whilſt in *Ije-Abarim*; yet in this Station, we evidently diſcern and reject them. *For God is faithful, who will not ſuffer us to be tempted, above what we are able to bear*;

The 39th, Iſa. 15. 2, Gen. 30. 11. and 49. 19.

bear; but will with the Temptation make away to eſcape, 1 Cor. 10. 3. For as our Temptations riſe higher and grow more refined, and deeply diſguiſed; ſo after ſome time of Trial, will the Spirit of Chriſt exert itſelf, in proportionable Vigour, to diſcover and repel them.

By which it appears, that the *holy War* and *Exciſion*, we here come to ſufficient Knowledge of, is not againſt Men, to deſtroy them; but againſt Sin and all Tranſgreſſion, againſt *all the Defilements of Fleſh and Spirit, againſt Principalities and Powers, and the Rulers of the Darkneſs of this World, againſt ſpiritual Wickedneſs in high Places*; or as it may be rendered againſt the Spiritualities of Wickedneſs in heavenly Things, *Eph.* 6. 7. Even againſt the ſeveral Orders of the fallen Angels, that influence and govern the dark Actions and Irregularities of this lower fallen World; mixing with all Religions and ſpiritual Concerns of Men, to corrupt them, and retain their Souls under (at leaſt) ſome Degrees of Self and Sin; againſt which, we fight not with carnal, but ſpiritual Weapons, 2. *Cor.* 10. 4. not with Guns and Swords, not with Wrath and Envy, Subtilty and Lying, Injuſtice, Treaſons or Perſecutions; but with Truth and Righteouſneſs, Peace and Meekneſs, Faith and Love, Hope and inceſſant Prayer, with the Sword of the Spirit, which is the Word of God. Now theſe Arms *are Mighty, thro'*, or to *God*, (τῷ Θεῷ) thro' his Concurrence or in his Eſteem, *to the pulling down of ſtrong Holds* erected in us, or others, by Satan's Policy, by which, we *caſt down Imaginations* (or Reaſonings) *and ſubject every high Thought to the Obedience of Chriſt*, 2 Cor. 10. 4. 5. That is by theſe divine Weapons, we vanquiſh the Devil in our ſelves and others; diſcern his Mixtures with the Soul's Operations, have Power from God to repel and eject them and him; and ſo to defend our Thoughts and Ratiocinations from his Infection, and ſubject them by degrees to *Chriſt*, whom God hath made the *Heir of all Things*, Heb. 1. 2. and *who being the Brightneſs of his Glory*, the true Light of Life, will not permit us always to abide in *Ije-Abarim*, under the dark and ſhady Mixtures of Doubts, and intellectual Confuſion; but will in due time lead us into *Dibon-Gad*, the break of Day: The ſufficient Underſtanding of our way, work and ſpiritual Warfare; and ſo fulfil that bleſſed Promiſe, *John* 14. 21. *He that hath my Commandments and keepeth them, he it is that loveth me, and he that loveth me, ſhall be loved of my Father, and I will love him, and will manifeſt myſelf unto him.*

They

They removed from Dibon-Gad, *and encamped in*
ALMON-DIBLATHAIM.

Why *Almon-Diblathaim*, was ſo called hiſtorically is not certain. It might be from the Plenty of the Figgs, growing and ſtored up thereabouts, *Diblathaim* ſignifying *Carucas*, *Palathas*, Maſſes, Cakes, or Lumps of Figs, 1 *Sam.* 25. 18. It might be the ſame Place with that mentiond *Jerem.* 48. 22. called *Beth-Diblathaim*, which belonged to *Moab*, and may be rendered the Houſe of Lumps of dried Figs, or Lumps of Figs. And for that *He*, which is added to the end of this Word in the Text (not found in *Jerem.* 48. 22.) nor taken notice of in the *Engliſh* Verſion, tho' 'tis in the *Interlineary* and *Chaldee*, it may import the ſame that the letter *He* did added to the Names of *Abram* and *Sarai*, *Gen.* 17. 15. 5. Even a Multitude, importing the abundance of Figs in this Place, as they were a Type of abundant hidden ſpiritual Conſolations. *Almon-Diblathaim* then ſignifying the hidden, or lying hid of Maſſes of Figs, or abundance of Figs, literally imports Store-houſes or great abundance of them in that Place, thence called *Beth-Diblathaim*, the Houſe of Figg-Cakes. But implieth ſpiritually a State of divine Conſolations, abounding in Refreſhments and thoſe hidden Joys of the Kingdom, that the World knoweth not, no more then it doth Chriſt the exciting Object of them; who ſaith of himſelf, *the World ſeeth me no more, but ye ſee me*, John 14. 19. Now that theſe Cakes of Figs were deſigned here to ſhaddow forth and expreſs internal Refreſhments, ſpiritual good things for the inward Man, that hidden *Man of the Heart*, appeareth. 1. In that ſome Part of the Inducements, uſed to animate *Iſrael*, to Perſeverance, 'till they poſſeſt *Canaan*, was taken from it's Deſcription as a Land of Fig-Trees, *Deut.* 8. 8. 2dly Becauſe Figs are an wholſome and pleaſant Fruit, and were much affected by the *Iſraelites*; as you may ſee by their Murmuring, *Numb.* 23. 5. When they cryed *this is no Place of Seed, or of Figs, or of Vines.* 3dly, Cakes of Figs were part of their Entertainment, at great and ſignal Feaſts. 1. *Chron.* 12. 39. 40. With 200 of theſe *Abigail* met *David*, in the Wilderneſs, to expreſs her Reſpect, and afford Refreſhment to him and his Men. 4thly, They have a digeſtive Quality in them, to ripen and break Impoſtumations, and ſo give eaſe and Relaxation of Pain. For this end was a Lump of Figs applied to *Hezekiah*'s Boyl by Directions of *Iſaiah*, 2. 20. 7. Tho' the Succeſs is not to be wholly attributed to the natural Virtue of the Figs, The 40th.

Figs, but alſo to extraordinary divine Concurrence, ſee ver. 5. Now by theſe Inſtances 'tis manifeſt, that ſpiritual Mercies, divine Refreſhments were aptly reſembled by the Cakes of Figs in this Place, which are more ſweet to the Soul, than theſe to the Body; more wholſome to the Spirit, than they to the Stomach; more conducing in time of Sorrow, Anguiſh and Temptation, to heal the Mind than lump of Figs are to help the Fleſh, labouring under malignant Tumours. Beſides divine Conſolation, and ſpiritual Vegetation are expreſly ſet forth by the Fig-Tree putting forth her Fruit, *Cant.* 2. 12. And the great State of Goſpel Peace, and Tranquility, is deſcribed by every ones *ſitting under his Vine, and under his Fig-Tree, where none ſhall make them afraid*, Mic. 4. 4. Where beſides the literal Senſe, Chriſt in each Soul affording true Joy, Peace and divine Protection thro' the Spirit, is ſet forth by every ones Vine and Fig-Tree; for he his *the Tree of Life*, that groweth *in the midſt of the Garden*, in the Centre of our Hearts, and there becomes *the Hope of Glory*. Col. 1. 27. 1 John v. 12. *for he that hath the Son, hath Life*; which Life he feeds upon by pure Faith and Love. And ſo Chriſt becomes to him, and in him, *the living Bread that comes down from Heaven*, Joh. 6. 50. *the true hidden Manna given* (τῷ νικῶντι) *to him that is overcoming*, Rev. 2. 17.

The deep Conſolations of which, are implied in *Almon-Diblathaim*, the hidden Place of Figs: For *our Life is hid with Chriſt in God*, Col. 3. 3. The World knows not our interiour Subſiſtence, as we ſtand in Chriſt, nor thoſe living Powers, Joys and Refreſhments of his Kingdom, which are our Solace and true Repaſt. Much of which we are forced to conceal, leſt we ſhould caſt Pearls before Swine, and occaſion a ſinful Contempt of the ineffable Joys of the divine Life: Which holy ſecreſy in ſome things, and at ſome times, is neceſſary for the improvement of God's Kingdom in us, and the better ſpreading of it in others. Which is implied in *Almon-Diblathaim*, as ſignifying actively, *The hiding of Fig-Cakes*, that is our moſt Rich ſuperſenſual Bleſſings, and ſweeteſt Comforts reſembled by them, *For the Kingdom of Heaven is like to a Treaſure hid in the Field, the which, when a Man hath found he hideth, and for Joy thereof, goeth and ſelleth all that he hath and buyeth that Field*, Mat. 13. 44. To conclude, there are in brief theſe three things comprehended in this Station, 1. A large fruition of the hidden Treaſures, and Joys of the Kingdom, 2. A prudent concealment of the deepeſt of them, as to Times and Perſons; both to prevent Sin in others,

others, as alſo to enjoy a more uninterrupted Progreſs of God's Work in our ſelves. 3. A Genuine fitneſs in this Station, as to the matter included, immediately to follow *Diban-Gad*, the ſufficient underſtanding of our ſpiritual War: Becauſe ſuch Knowledge delivering us from internal Doubts, Fears and Confuſions, fits us for great Joy, and Peace in Believing. *For as the Light is ſweet, and a pleaſant thing it is for the Eyes to behold it.* Eccle. 11. 7. So from the Intellectual Rays of divine Light, to ſee our Way, underſtand our Work, and diſcern the Stratagems of our ſpiritual Enemies, cannot but be unutterably Pleaſant, and lead us into the conceal'd Entertainments of ſuperlative Conſolation.

Ver. 47. *And hence removing, they pitched in the* MOUNTAINS of ABARIM, *before* Nebo.

The 41ſt Journey.

Theſe *Mountains of Abarim* were a Continuation of Hills in the Confines of *Moab*, and the *Amorites*; the higheſt Part of which right againſt *Jericho*, was Mount *Nebo*, before which *Iſrael* now encamped, and from the Top of which of which afterwards, *Moſes* beheld the Land of *Canaan*, and after this pleaſing ſight, there expired, *Deut.* 32. 49. 50. Now *Abarim* ſignifieth *Paſſages, Paſſings over, Paſſing away:* Some judge theſe Mountains were ſo called from the Fords, or Paſſages of *Jordan*, that were near them. But in the Miſtery they import, 1. A raiſed Diſpenſation, an Aſcent of our Souls into the Spirit, to contemplate the Death of *Moſes*, even the end and paſſing away of the firſt Covenant, in it's inferiour Dominion and Miniſtration: As here *Iſrael* beheld Mount *Nebo*, before which they pitched and upon which ſhortly after *Moſes* died. For *the Law maketh nothing perfect, but is the Introduction of a better Hope*, even of Chriſt, *Heb.* 7. 13. To which the Law leadeth, as *Moſes* did *Iſrael* to *Joſhua*. 2dly, They pitching on theſe Mountains implies a Preparation of the ſpiritual *Iſraelites* for this Change, for wholly paſſing from under *Moſes*, and the legal Diſpenſation. The Rule of the Law of Fire, *Æſh-dath*, within, to that of Chriſt's, which is all Grace, Truth, Life, Power and Goodneſs, ſignified in the riſing of *Joſhua*, that is, *God's Salvation* as that Name imports; *for the Law was given by Moſes, but Grace and Truth came by Jeſus Chriſt.* John 1. 17. 3dly, This Station implies our preparing to *paſs from Letter and Propheſy* (for Nebo ſignifies Propheſy) *into Spirit and Power*, into Chriſt as he is *the Power of God, a quickning Spirit*, living ſubſtantially, *the Lord from Heaven, coming to fulfil*

in

in us, the Righteouſneſs of the Law, being made to us, and in us, the Subſtance of all Shadows, the Accompliſher of all Propheſies; in whom *all the Promiſes of God are Yea, and Amen.* 2 Cor. 1. 30. In a Word *Moſes* expiring, and *Joſhua* becoming ſupreame in the very next Station; this of *Abarim* repreſents our ſerious Preparation to paſs from under the internal Rule, Life, Power, Influence and Supremacy of the firſt Covenant, or Law from Mount *Sinai*, into the Ruling Grace, Senſation and Dominion of the ſecond Covenant or that from *Sion*, wrote in the Heart, in virtuous Characters of Love and Sweetneſs called the New-Covenant, *Jer.* 31. 31. In oppoſition to the firſt, of which 'tis ſaid, *He hath made the firſt old: Now that which decayeth and waxeth old, is ready to vaniſh away.* Heb. 8. 13.

Ver. 48th, *Departing from the Mountains of* Abarim, *they pitched in the* PLAINS OF MOAB *by* Jordan, *near* Jericho.

The 42d, or laſt Station.

The laſt Station of *Iſrael* here enumerated, is fix'd in the *Plains of Moab*. They deſcended to it from the *Mountains of Abarim*, intimating further Humiliation in bearing the Croſs, and ſubmitting to Chaſtiſements. *Moab*, ſignifies *of the Father*. *The Plains of Moab* are the Plains of the Father, importing, that the ſpiritual Travellers are yet in the Father's Work, not wholly out of that Diſpenſation, whilſt under *Moſes* or the prophetick Light of the Law, yet leading to the Son. By the Father's Diſpenſation, I mean the firſt in the Order of Regeneration, expreſt *John* 6. 44. *No Man can come to me, except the Father that hath ſent me draw him.* As *Iſrael* was yet under *Moſes*, whoſe Name *Moſhe* ſignifies *Drawing, or a Drawer*, who had drawn the People out of *Egypt*, was now preparing them to ſubmit to *Joſhua*, as their chief Leader: So all this was done in a Type, repreſenting the Light of the Father, in the firſt Diſpenſation, drawing us to the Son, figured by *Joſhua*. To ſubmit to him in all things, and receive his Spirit, wholly to inhabit and govern us; that ſo *we might not live, but Chriſt in us*, in the pure Miniſtration of Grace, Love and evangelical Power. This we prepare for in *Abarim*, but are not yet fully arrived at it in the *Plains of Moab*, or of the Father, whoſe preceding Diſpenſations, and it's order is more clearly expreſt, *Mat.* 28. 19. *Go ye therefore, teach all Nations baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*; or into the Name of the Father, *&c.* As 'tis in the *Greek*, and ſo rendered by the Interlin,

Interlin, *Hammond* and *Beza*. This Preliminary Diſpenſation of the Father, as it was ſignified by Baptizing into his Name; ſo was it alſo repreſented by *Iſrael*'s following *Moſes* thro' the Red-Sea, 1 *Cor.* 10. 2. Where 'tis ſaid, *they were all Baptized unto* (or into) *Moſes, in the Cloud, and in the Sea:* Moſes here repreſents the Father's Diſpenſation; the Protections under which, were figured by the Cloud, as the Sufferings and Tribulations by the Sea, and their being Baptized in it. Moreover, as Baptizing into the Name of the Son, exhibits his Miniſtration, even our following the Lamb thro' Death and Life, in total Submiſſion; ſo alſo doth *Joſhua's* riſing and conducting the People thro' *Jordan*, import the ſame thing; even the Son's Miniſtraſtration, our ſubmiſſion to it, and immerſion into his Sufferings and Death.

As for Baptizing into the Name of the Holy Ghoſt, as ſignifying the laſt Diſpenſation, that of Love, and as diſtinct from the other two; I ſhall here no further deſcribe it, but only ſay with St. *Paul, the end of the Commandment is Love out of a pure Heart, and of a good Conſcience, and of Faith unfeigned*, 1 Tim. 1. 5. and with St. *John*, that *God is love, and* that *he who dwelleth in Love, dwelleth in God, and God in him*, 1 John 4. 6. In a Word, this threefold Baptiſm of Father, Son and Spirit; or the Work of the Trinity gradually manifeſted in us, we muſt all paſs thro', e're we can be compleated in Love, and Witneſs *God all in all*, 1 John 4. 18. 1 Cor. 15. 28.

But to proceed, *they pitched by* Jordan *near* Jericho, *or as in the* Hebrew, *by* Jordan *of* Jericho.

This River of *Jordan* comprehends in it a Notion of *Judgment*, or *Affliction:* Jordan or *Jorden*, ſignifying, *The Projection, or ſending forth of Judgment*; alſo *deſcending, Humiliation, being humbled*, which are the Effects of the former. Likewiſe *the ſwelling of* Jordan, mentioned *Jer.* 12. 5. ſeems to import Wrath, Difficulties and ſudden Troubles; for 'tis in the *Septuagint*, ἐν φρυαγματι του Ιορδανου *How wilt thou do in the noiſe or roaring of* Jordan? Where there is a manifeſt Alluſion to the great Floods made by that River; which Floods in the prophetick Stile, are generally Emblems of Judgments, *Iſa.* 43. 2. Now *Iſrael* pitching by *Jordan*, which they were afterwards to paſs, was to mind them of Afflictions and Difficulties, that they might be Humble, fear God, and abſtain from Tranſgreſſions: As in the Miſtery, it repreſents to us; the great uſe of Contemplating, and preparing for the Baptiſm of Sufferings;

ings, into and thro' which, Christ leads us, as *Joshua* did *Israel* thro' *Jordan*. For we must know, that *as many of us, as were Baptized into Christ, were Baptized into his Death:* We must therefore deny our selves, bear our Crosses, follow him. And as *Jordan* imports, both Judgment and Humiliation: so we thro' Difficulties, and reflecting on them, must learn to humble our selves, break our Wills, live in Poverty of Spirit, and so improve all Chastisements.

'Tis further said, *they encamped by* Jordan *of* Jericho; which was a City of the *Canaanites*, by whose Land, and not very far from the City, this River flowed, and from thence might receive that Appellation. Now *Jordan* importing, *the Emission or sending forth of Judgment*, and *Jericho* being a wicked City devoted to Destruction, may (in the Mistery) exhibit the nearness and readiness of God's Judgments to punish Sin, whenever he esteems it meet to let them loose; also, how naturally Judgments and Innundations of Wrath attend Iniquity, and the Places where it is acted: Which in a Figure was well expresst by this Rivers Annual over-flowing at the time of Harvest, *Josh.* 3. 15. *Eccles.* 24. 26. for at such times of security, God's signal Judgments fall upon sinful Nations: *When they shall say, Peace and Safety, then sudden Destruction cometh upon them, as Travel upon a Woman with Child*, 1 Thes. 5. 3. Besides the time of Harvest represents the End of the World, as Christ asserts, *Matt.* 13. 39. But these *Canaanites* being asleep in Sin, 'tis very likely, made no such Hieroglyphicks of external Seasons or Inundations; but were fitting for Destruction.

But *Moses* proceeds to a more particular Description of this last Station, in expressing the Bounds of it. *They encamped by* Jordan *from* BETH JESIMOTH, *even unto* Abel-Shittim, *in the Plains of* Moab. Beth-Jesimoth was a Place or City in the Champian Parts of *Moab*, allotted to the *Reubenites* by *Moses*, Joshua 13. 15. 20. it signifieth, *The House of Desolations*, or, *The House of Nominations, or of Names*. *1st*, The House of Desolations, as it related to the *Moabites* who were an Idolatrous lascivious Nation, and brought Desolation upon *Israel* in this Station, by seducing them to their Iniquities, *Numb.* 25. For Sin by a fatal kind of Attraction, draws all that comply with it, into a State of Desolation; which made our Saviour say to those, who thro' the Power of it rejected him, and so lost the Day of their Visitation; *Behold your House is left unto you Desolate*, Matt. 23. 38. In the Mistery this imports, that

that in the Plains of *Moab*, that is, under the Diſpenſation of the Father, Deſolations for Sin are near us, Scourges for Tranſgreſſion and Temptations to it, do beſet us; and therefore, that we ſhould double our watch, *and he that thinks he ſtands, take heed leſt he fall*, 1 Cor. 10. 12. 2dly, It Imports, *The Houſe of Names, or Namings*, and ſo exhibits a part of *Iſrael's* Lot, the Inheritance of the *Reubenites*, Joſh. 13. 20. The Sons of Viſion and Contemplation; who in the *Hebrew* Scripture Names, find divine Teachings and fruitful Inſtructions; ſo that ſeveral Parts of the Law and Prophets, which before ſeem'd like a barren Wilderneſs, or Houſe of Deſolation, a company of hard dry Names; when conſidered in the Light of Life, are found a pleaſant Garden, a ſpiritual Treaſure, part of our Inheritance: An Inſtance of which, we have in this preſent Diſcourſe.

But to proceed, *Iſrael pitched from* Beth-Jeſimoth, *to*

ABEL-SHITTIM.

Which is rendered by the Chaldee, *the Valley of* Shittim, a Place where might be ſtore of *Shittim* Trees. But the Name here, more appoſitely expreſſeth what befel *Iſrael* in *Shittim*, the ſame Place with this, Numb. 25, for *Abel-Shittim* ſignifies, *the Sorrow of* Shittim, or *the Sorrow of, or for Thorns and Scourges:* Implying that great Scourge for Sin, and conſequent Sorrow, which fell upon *Iſrael* in that Place. For by their Sins, and the wrath of God awakened thro' them, 24,000 were cut off, ſo that *Moſes* and all the Congregation lamented ſolemnly before the Door of the Tabernacle, ver. 5. Which ſhews, that Tranſgreſſions produce Sorrows, falſe Pleaſures, Scourges: And that *when Luſt hath conceived, it brings forth Sin, and Sin when 'tis finiſhed, brings forth Death*, James 1. 15. Numb. 25. 4. 9.

But the particular Tranſgreſſions, which drew upon them this Sorrow thro' Chaſtiſements, were 1ſt, Their committing Fornication with the Daughters of *Moab*. 2dly, Idolatry, in joining themſelves to *Baal-Peor*, i. e. worſhipping that filthy Idol, whom *Jerom*, *Theophylact*, and many others, judge to be *Priapus*, ſee Numb. 25. 1. 2. 3.

But here we may learn, 1ſt, That Idolatry and Fornication are grievous Sins, and that God will wink at them in none; inflicting for them here the Puniſhment of Death. 2dly, Juſt before the riſing of freſh and great Mercies, Internal or External, we may expect great Temptations from Satan to incapacitate us for them: As ſuch here invaded *Iſrael*, by *Balaam's* Advice; whoſe Name ſignifying a

Devourer, or Destroyer of the People, speaks him in this, a Type of that great *Apollyon* the Devil, who at this time assaulted *Israel* with these Temptations, to prevent that signal Mercy of *Joshua's* rising to lead them out of the Wilderness thro' *Jordan*, into the Land of *Canaan*. 3dly, That whilst we are yet under *Moses*, and the Father's Dispensation (*the Law being weak thro' the Flesh*) we are obnoxious to such Transgressions, as may bring severe Scourges upon us, yet, that there is no necessity of falling, as here the greatest part of *Israel*, were preserved and resisted the Temptation. 4thly, That the gross Sins of *Israel* here, in the inward Work represent those which are more subtil and refined. As first, Mental Fornication which is committed, but by looking on a Woman to Lust after her, *Mat.* 5. 28. And by Parity of Reason, in anxiously desiring, Union and Communion with the Souls of any, which we find Snares to our Spirits; as the Daughters of *Moab*, and *Midian*, were to the Persons of the *Israelites*. 2dly, Mystical Idolatry, one Species of which, is the immoderate Love of our selves, *2 Tim.* 3. 2. or the letting out that fulness of Affection to any Creature, which is only due to God; whom we are to love with our whole Heart, but nothing else so. 2dly, The reposing too much Confidence in ourselves, or in any other Person or thing besides God, whether it be Riches, Honour, Power or Wisdom.

Jer. 17. 5. 1 Tim. 6. 17.

In the 5th Place we learn hence, that such inward and refined Sins, have also their Scourges following them; even such as are proportioned to the degrees of Sin. For *Abel-Shittim* must always attend the Pleasures of Sin, the full *Wages of which is Death.*

Rom. 6. 23.

6thly, We may hence Remark, that 'tis not enough to weep or lament for Transgression, or the sore Stripes, consequent to it; for thus did all the Congregation, yet the Wrath was not stayed: But we must turn from our Sins, and vigorously endeavour to mortify and extirpate them, that so the Sin being pardoned, the Scourges that attend it may be removed. As the Plague was repress and stopt amongst the People, (not by their Weeping) but after *Phineas* in true Faith and Zeal had executed *Zimri* and *Cozbi*; the last of which signifieth a *Lie*, or *Deceit*: And so is all Sin, let the Varnish and Disguise upon it be what it will; tho' it's appearance should be more gay and alluring than this Strumpet's, who was Daughter to a Prince of *Midian*; yet, 'tis but a meer Cheat, gilded Poison, and must be rejected, yea, destroyed as *Cozbi* was, Rom. 6. 6.

Numb. 25. 16.

But to proceed, there were several other things consider-

able,

ble, and therefore worthy our Remark, which were transacted in this Station (*i. e.*) whilst *Israel* abode at *Shittim*, in the Plains of *Moab*: As 1ſt, here by divine Command they war'd againſt, vanquiſh'd and ſlew the *Midianites*, Numb. 31. Now the *Midianites* ſignify (as in the Preface hinted) *Strifes, Contentions*, Prov 18. 18. which being the Fruits of the Fleſh, are to be reſiſted, mortified and cut off, *Gal.* 5. 20. Now they who (in the Church) indulge the Spirit of Strife, are like thoſe *Iſraelites*, who uniting with the Daughters of *Midian*, brought Wrath upon the Congregation, *Numb.* 31. 16. therefore againſt ſuch is Wrath pronounced in the Goſpel, *Rom.* 2. 8. *To them that are Contentious* (or that are of Strife τοῖς ἐξ ἐριθείας) *and do not obey the Truth, but obey Unrighteouſneſs, Indignation and Wrath, Tribulation and Anguiſh*, ver. 9. The Spirit of Contention being moſt oppoſite to, and deſtructive of the Goſpel of Peace, with it's meek and quiet Fruits. For *the Wiſdom that is from above, is firſt Pure, then Peaceable*, James 3. 17. But if any nouriſh bitter Envying (or bitter Zeal ζῆλον πικρὸν and Strife in their Hearts. *This Wiſdom deſcends not from above, but is Earthly, Senſual, Deviliſh*; the love and promoting of which, tho' in Zeal for Truth, Ver. 14. 15. proceeds from the Spirit of *Balaam*, the old Serpent, and is a kind of ſpiritual Faiſcination, upon thoſe that are under it. For we find *Contentions and Striſes*, ranked with *Idolatry and Witchcraft*, Gal. 5. 20. So that we are with as much Zeal, to oppoſe and eradicate this Spirit of Contention as *Iſrael* fell upon, and cut off the *Midianites*, amongſt whom *Balaam* was alſo ſlain with the Sword, *Numb.* 31. 8. In Type of Satan that deſtroyer, that great promoter of War and Strife, who will at length have a full Period put to his Power and Government. Concerning which, we are to believe our Intereſt, in that bleſſed Promiſe made to the *Romans*, *the God of Peace ſhall bruiſe Satan under your Feet ſhortly*, or ſwiftly, ἐν τάχει Chap. 16. 20. which every invidual Believer may with Comfort and Reaſon apply to himſelf, in living to his Light, and ſincerely purſuing the everlaſting Reſt.

2dly, Here alſo *Moſes* made a Repetition of the Law with ſome Additions, and Reprehenſory Applications contain'd in the Book of *Deuteronomy*, which therefore, the *Hebrews* call, *The Repetition of the Law*, and *the Book of Reprehenſions*. This was done by *Moſes*, but a little before his Death, the better to impreſs the Law, and Obedience to it, upon the Hearts of the *Iſraelites*: For Obedience was the great thing he excited them to, which caus'd that ſolemn

Appeal, *Deut.* 30. 19. *I call Heaven and Earth to record this Day againſt you, that I have ſet before you Life and Death, Bleſſing and Curſing; therefore choſe Life, that both thou and thy ſeed may live.* By which we are taught, that Obedience in every Diſpenſation is the great Concern,
Ver. 20. as here in the firſt under *Moſes*; *That we love the Lord our God, obey his Voice and cleave unto him.* According to which Chriſt afterwards declares; *not every one that ſaith to me, Lord, Lord, ſhall enter into the Kingdom of Heaven; but he that doth the Will of my Father which is in Heaven,* Matt. 7. 21. In proportion to which, we find *Joſhua*, the great Type of Chriſt, giving a ſolemn Charge of Obedience to *Iſrael* before his Death, and renewing the Covenant betwixt God and them, chap. 23. and 24. which he exemplarily confirm'd by his own practiſe expreſſed in that reſolute Ingagement; *as for me and my Family, we will ſerve the Lord.*
Chap. 12. 15. For this practiſe, which ſo very much becometh a guide and Leader in the Church, God himſelf ſignalizeth *Abraham*, Gen. 18. 19. *I know him, that he will command his Children and his Houſhold after him, and they ſhall keep* (or that they keep) *the way of the Lord to do Juſtice and Judgement, &c.* This God ſpeaks of him by way of Conſultation, making this his Integrity an Argument, why he would not conceal from him, the great Secret of *Sodom*'s Deſtruction, ver. 17, and 19.

And certainly, were this Integrity and Zeal for univerſal Obedience, which we find in *Abraham*, *Noah*, *Moſes* and *Joſhua*, more Apparent in the preſent Rulers and Guides of the Church; the Spirit of Prophecy would more unfold itſelf, and God's future Determinations upon Churches, Kingdoms and States, not lie under ſo dark a Vail, as now they
Pſa. 25. 14. ſeem to do: *For the ſecret of the Lord is with them that fear him, and his Covenant, to make them know it:* As 'tis in the Engliſh Margin, according to the Hebrew; and as in the Interlineary, Chaldee and Ainſworth render the laſt part of this *ver.* To the ſame Senſe is that, *Prov.* 3. 32. *his Secret is with the Righteous.* The Vulgar Lat. and Chaldee render it, *his Diſcourſe*, or Colloquie, *is with the Simple or Upright*; to the ſame purpoſe the *Syriack.* Indeed, there is a ſecret way of Diſcourſe, by which, the ever bleſſed God reveals things to come, where he affords that Mercy. Thus the Lord told *Samuel* in his Ear, what he had Determined concerning *Saul.* Tho' *Moſes* ſeem'd to enjoy an
1 Sam. 9. 15. higher Privilege of whom 'tis ſaid, *the Lord ſpake to him Face to Face, as a Man ſpeaketh to his Friend:* Who was alſo

alſo honoured with this Teſtimony, *that he was Faithful in all God's Houſe:* Which Faithfulneſs he expreſs'd as in other things; ſo particularly in diligently repeating, vehemently inculcating, and cloſely here applying the Law to their Conſciences, that they might ſee their Sins, humble their Souls, renounce their own Righteouſneſs and Merit, confide in the free Grace of God, labour to the utmoſt to Obey him, and be willing to receive and ſubmit to *Joſhua*, (in Type of Chriſt) as that Perſon deſigned from Heaven, to lead them from the Wilderneſs, into the good Land; that ſo by *Moſes* reſignment, it might be known, that the *Law was their School-maſter to bring them to Chriſt, that we might be juſtified by Faith:* Which Law in the internal Adminiſtration of it, is the ſame ſtill in ſetting before us Sin, and divine Juſtice in their lively Differences, and eternal Contrariety: That we deſpairing of our Capability to ſatisfy Juſtice for the Breach of the Law, may humbly accept of Juſtification by Grace, *thro' the Redemption that is in Jeſus Chriſt*, Rom. 3. 34.

Exod. 33. 11. Numb. 12. 7.

Deut. 9. 6.

3dly, In this Station, *Moſes* by God's command, choſe and conſtituted *Joſhua* his Succeſſor, inveſted him with his Honour, gave him a Charge, encouraging all *Iſrael* to obey him, *Numb.* 27. from ver. 15. to the end.

Moſes here (as I have often hinted) repreſents the Preliminary Diſpenſation of the *Father drawing us to the Son*, and ſo reſigning us up to him. *John* 6. 44. *Joſhua* here Types forth *Chriſt in us*, and his Diſpenſation arriving at Supremacy; which before was under the Father's, tho' with it Coworking in the Soul againſt Sin and Satan: Even as *Joſhua* before this, was *Moſes*'s Miniſter, and in Subordination to him, aſſiſted *Iſrael* againſt their Enemies, *Exod.* 17. 9. For as Chriſt was externally *made of a Woman, made under the Law*; ſo inwardly is Chriſt by degrees *formed in us:* Gal. 4. 19. and ſo groweth up in us, under *Moſes*, or the Father's Work, redeeming us gradually from Sin, and the Scourge of the Law, till he cometh to a ſuperiority of Diſpenſation in us, and ſo to Rule in his Meek Love; adminiſtring all things in the Soul, in the Power and Energy of Free-grace, in the ſtrong Influence and Senſation of Goſpel Mercy, Sweetneſs and Goodneſs.

Exod. 24. 13.

When we arrive at this we ſhall not only believe, but feel by the freſh Openings of God's Love, that *the Father hath committed all Judgment to the Son*, John 5. 22. To arrive at this experimentally and habitually, is a great State; that of the ſecond Covenant in Power; when God implants his Laws into our Mind, *and writes them in our Hearts*, not

2 Cor. 3. 3.

with Ink, but with his own Love, *ſhed abroad by his Spirit*, Rom. 5. 5. When we begin to ſing to our Redeemer; *thy Loves are good before Wine*, Cant. 1. 2. *Becauſe of the Saviour of thy good Ointments, thy Name is an Ointment poured forth, therefore do the Virgins love thee*, ver. 3. For the pleaſant Life, and Vertue of God thro' *Immanuel*, is poured forth abundantly into the Soul, by which we enjoy a ſtrong Senſation of eternal Kindneſs, and Good-Will, finding by it our Souls, more impowered to War againſt all ſelf and Sin, and to perform the great Commands of the Goſpel: *To live by Faith in the Son of God, and to love one another as he loved us*; yea, to be Patient, Meek and Merciful to all, *to love our Enemies, and return good for Evil, Bleſſing for Curſing*.

To capacitate us for which Duties, and deliver us from thoſe interiour Defilements which impede their Exerciſe, *Chriſt in Us*, riſeth here in a freſh Degree of eſſential Grace, and living Power, typed forth by *Joſhua*'s being inveſted with the Government, further to advance the Victories, and Reſt of *Iſrael*.

But from what is here expreſt we may take Notice of the great Difference betwixt our being thus in Chriſt, thus under Faith, Grace, and the Supremacy of the Son's Diſpenſation; and betwixt being more externally, and notionally under free Grace, the ſecond Covenant, chiefly by conſidering the outward Tenour of it, and by applying the Promiſes and Priviledges of it to our ſelves, by a ſtrong imaginative Faith, before we are come thro' that deep inward Self-denial, and thoſe Breakings anſwerable to the Trials of *Iſrael* in the Wilderneſs. Yea, there are ſome imagine themſelves in this Diſpenſation, whilſt they are yet lingering in *Egypt*, under the Bondage of Sin, and chained by many Luſts to the Spirit of this World; under this Miſtake many Souls make their Abode, *depending wholly upon Chriſt without them*, and his *imputed Righteouſneſs*, without ſeriouſly waiting in cloſe Self-denial, for his inward Appearance as a *Refiner's Fire*, and *Fuller's Soap*, to cleanſe them from all
2 Cor. 7. 1. the *Pollutions of Fleſh and Spirit*, that they might *perfect Holineſs in the Fear of the Lord*: Not conſidering that
Titus 2. 14. Chriſt's great Work was, to *ſave his People from their Sins, to redeem them from all Iniquity*: In Figure of whom, and his internal Work, *Joſhua* was here elected a Leader, or inſtrumental Saviour, thro' whoſe Conduct *Iſrael* ſubdued the ſeven Nations (Types of Sin) even all their Enemies, as 'tis expreſſed, *Joſhua* 21. 44. *The Lord delivered all their Enemies into their Hands*.

4thly,

4thly, In this Place *Moſes* before his Death, and pleaſing View of the good Land, thus ſupplicates the divine Majeſty: *I pray thee let me go over and ſee the good Land that is beyond* Jordan, *that goodly Mountain and Lebanon*, Deut. 3. 25.

Moſes humbly deſired a preſential View of *Canaan*, by firſt paſſing *Jordan*; but God denied it him, ſaying, *thou ſhalt not go over this* Jordan, ver. 27. which in the Myſtery ſhews us. 1. That the Law cannot bring us thro' *Jordan, the River of Judgment, or God's Juſtice*, figured by it, into the heavenly *Canaan*, the true ſpiritual Reſt; that's the Work of *Joſhua* or Jeſus, who is the real *Propitiation for our Sins*. 2. That whilſt we are under *Moſes* or the Father's Miniſtration, we cannot have a preſential Viſion, and Fruition of our eternal Inheritance, we cannot ſee God's Face, (that is enjoy him) in the moſt full and clear Diſpenſation of his Love, and adumbrated by that goodly Mountain, viz. *Sion*, which is made a Type, 1. Of the ſecond Covenant, *Gal.* 4. 24. 25. 2. Heaven itſelf, Heb. 12. 22. On ſome Part of which (viz. Mount *Moriah*) *Solomon* built the Temple which was alſo a Figure, 1ſt, of the Goſpel Church, 2 *Chron.* 6. 2. 2. Of the divine Nature in it's perſonal Manifeſtations, to and in the Church. Under *Moſes*, I ſay then, we cannot have a preſential Sight, and Fruition of theſe things, we cannot come intimately to enjoy and contemplate *Lebanon*, i. e. *the Heart of the Son*, or *of the eternal One, in whom are all the Treaſures of Wiſdom*, Col. 2. 3. And thoſe Depths of Love which tranſcend Knowledge; which he himſelf muſt make us Poſſeſſors of, after we are thoroughly cleanſed by his Blood, and ſo fitted to enjoy them; 'till which to have a View of theſe things, at ſome diſtance, as *Moſes* had of *Canaan*, eſpecially whilſt under the Father's Work, is a conſiderable Mercy. 3dly, We learn by this Petition of *Moſes*, what is the great Deſire, and bent of Soul, in all the truly ſincere, tho' yet under the firſt Diſpenſation; they breath after Perfection, they ſet their Affections on things above, they long to ſee and poſſeſs *the goodly Mountain* of *Lebanon*, even *Mount Sion, the Perfection of Beauty*, their eternal Inheritance, and the Heart of Chriſt here unvail'd, and expoſed, as the pure Object of moſt ſweetly-amazing Contemplations which is here expreſſed by *Lebanon*, that odoriferous Mountain, *Cant.* 4. 11. I ſay the truly Sincere place their Affections on theſe things, and are willing with *Moſes* to paſs thro' *Jordan*, that is, *Judgment and Humiliation*, as a Mean to enjoy them, to be *baptized into Chriſt's Sufferings, and made conformable to his Death, that they may partake of his Reſurrection*, ſee his Glory

1 John. 2. 2.

Exod. 33. 20.

Eph. 3. 18,

Rev. 7. 14, 15.

Glory and enjoy his Heart, as the Centre of all their Bleſſings; whence they expect the *Comforter*, *the bleſſed Spirit*
Cant. 4. 25 *which is a Fountain of Gardens, a Well of living Water, and Streams from Lebanon*, even the Son's Heart. Of which Spirit he himſelf hath proclaimed, *If any Man thirſt, let him come unto me and drink. He that believeth on me, out of his Belly ſhall flow Rivers of living Water*, John 7. 37. 38.

Deut. 34. 1. But to proceed towards *Moſes*'s Death; tho' God would not permit him to paſs *Jordan*, and enjoy a diſtinct preſential Sight of the good Land; yet he gave him a ſignal Proſpect of it. By whoſe command *Moſes* aſcended up to Mount *Nebo*, to the Top of *Piſgah*: By which Name, either the Summity or higheſt Part of *Nebo*, was called, or elſe it may be render'd the Top of the Hill, which *Piſgah* ſignifieth, and is ſo render'd in this, and other Places, by the Interlineary, Chald. and Syriack Verſions.

But from hence the Lord ſhewed him *Canaan*, that pleaſant and fruitful Country, even the whole Land: For he ſaid Deut. 34. 4. *This is the Land which I ſware unto* Abraham, *I will give it unto thy Seed.* And 'tis expreſly
Ver. 1. ſaid, *he ſhewed him all the Land of Gilead*, or from *Gilead* as *Charkuni* (on this Place) renders it *which ſtood on the Eaſt-ſide of* Canaan, *even to Dan*, a City in the North Border, *and all the Land of Judah*, which was in the South Part, *to the utmoſt Sea*, that is the Mediterranean, which bounded *Canaan* on the Weſt: So that well might it be ſaid, and that emphatically, the Lord ſhewed him this, or as in the Interlineary, *fecit eum videre*, made him to ſee it, for it was much beyond the natural Force of his viſive Faculty, to enjoy any diſtinct, and ſatisfactory View of ſo great and diſtant a Tract of Land from one Place, and therefore needed divine Aſſiſtance to corroborate his Sight, as we help ours by Perſpectives and Teleſcopes.

But the *Targum* of *Jonathan* and *Solomon Ben Jarchi*, refer this to a ſpiritual Viſion of the great things that were to be tranſacted in that Land, by the great Men, Judges, Leaders or Kings, that were to riſe out of the ſeveral Tribes, till the Sanctuary at laſt ſhould be deſtroyed; which may receive ſome Countenance from the Word *Nebo*, which ſignifieth Propheſy, and was the Mount whence *Moſes* had this great Proſpect. However, that *Moſes* had an eminent and pleaſing View of the Land, either Externally or in Viſion, (as the Devil exhibited to Chriſt all the Kingdoms of this World) is manifeſt in the Text; and by what the Lord expreſs'd afterward, ver. 4. *I have cauſed thee to ſee it with thine Eyes, but thou ſhalt not go over thither.*

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But the Myſtery of this reaches further, and may inſtruct us, 1ſt, That under *Moſes*, even the Father's Diſpenſation whilſt that's uppermoſt, ſome Souls thro' ſignal Mercy, may enjoy a Viſion, or opening of the other World; may have a ſpiritual view of thoſe many Manſions, which Chriſt ſaith are in his Father's Houſe, *John* 14. 2. Yea, they may be Honoured with ſuch Manifeſtations as *Enoch* had, who Propheſied ſaying. *Behold the Lord cometh with ten Thouſands of his Saints* (or with his holy Myriads, ἐν μυριάσιν ἁγίαις *To execute Judgment upon all*, &c. *Judges* 14 and 15. and as *Daniel* in his Sleep, Chap. 7. *Who beheld till the Thrones were caſt down* (or rather erected, Interlin. Donec throni elati ſunt, to the ſame Senſe, the Vulg. Lat. and the 70.) *And the antient of Days did ſit, and the Son of Man came with the Clouds of Heaven*, ver. 7. and 13. He ſaw in Viſion, that great Day in which *God hath appointed to Judge the World by Jeſus Chriſt*, ver. 10. I ſay Acts. 17. 31. ſuch great Viſions may be enjoyed by ſome choice Perſons, who yet are not fully out of the firſt Diſpenſation, that of the Father. The Myſtery of which is concluded in theſe Words; *the Lord ſhewed* Moſes *all the Land of* Gilead *unto* Dan; for *Gilead* ſignifieth, not only *the heap of Teſtimony*, but alſo *Eternity Reveal'd*, or uncovering itſelf. *Unto* Dan, that is *Judgement*, the great Judgment; importing a deep opening of Eternity, exhibiting in it thoſe glorious Manſions that are prepared for the *Iſrael* of God: Where in Heb. 11. 10. Spirit and Power may be ſeen, the great and goodly City, *we Built not, Houſes full of all good things, which we filled not, Wells, which we digged not, Vineyards and Oliveyards, which we planted not*, Deut. 6. 10. 11.

This *Gilead* or Eternity laid open, was in a Type (at leaſt) ſhewed to *Moſes*, even unto *Dan*, the Judgment, that great Judgment, which from the Decrees of God concealed in Eternity, ſhall break forth upon the *World, as a Thief comes at Midnight*, or as *ſome of the Tribe of* Dan, *ſurprized the Men of* Leſhem; *whoſe Inhabitants being careleſs and ſecure, they ſmote with the Edge of the Sword, and Burnt the City with Fire*, Judg. 18. 7, 27. For juſt as the Flood came upon the Old World, and Deſolation upon *Judea*, and *Jeruſalem* by *Titus*; ſo will the Day of the Lord break forth upon the laſt World: When *the Heavens ſhall paſs away with a great noiſe, and the Earth alſo, and the Works that are therein ſhall be burnt up*, 2 Peter 3. 10.

The 2d thing we may learn from the Myſtery of this Proſpect, is, That whoever would live in the way of Preparation for ſuch ſignal Mercies, muſt with *Moſes aſcend to Mount* Nebo. They muſt riſe above the outward Life, the animal

animal Paſſions, and Diſquietments, into the Life of Faith; They muſt *live in the Spirit, which is the true* Nebo, or Mount of Prophecy in us; for we find the Voice from Heaven crying to *John, come up hither, and I will ſhew thee things that muſt be hereafter: And immediately I was in the Spirit ſaith John,* and ſo begins to ſee the great Viſions, repreſentative of things to come, *Rev.* 4. 1. 2.

He was in the Spirit, that *Nebo* or Prophetick Mountain in us, before he beheld theſe things; the more then we live to and in the Spirit, above the Fleſh and it's low Sentiments, the eaſier we may be recollected, gathered up, or aſcend into it, to behold whatever divine Bounty will freely manifeſt, *John* 14. 21.

3dly, We may hence obſerve, that all ſuch Openings and Manifeſtations, are the free Gift, and meer Work of God: For the Lord ſhewed *Moſes* this Land; 'tis from ſignal Goodneſs in God, when ſuch diſcriminating Favours are afforded Men: And tho' we are always obliged to crucify the Fleſh, live and walk in the Spirit, and ſo to have our Converſes in Heaven; yet, as to ſuch a Fruition, to have ſuch a Door of Viſion and Prophecy opened in us: *'Tis not of him that willeth, or of him that runneth, but of God that ſheweth Mercy.* Which tho' by St. *Paul* applied, to *Jacob* and *Eſau*, yet is inferred from what God had ſaid to *Moſes*, Exod. 33. 19. *I will be Gracious, to whom I will be Gracious, and will ſhew Mercy, to whom I will ſhew Mercy:* Which was ſpoken to *Moſes* on the very account of that great Opening, the Lord in meer Grace afforded him, when he was pleaſed to condeſcend, in proclaiming his own bleſſed Name, and cauſe all his Goodneſs to paſs before him, *Exod.* 33. 17. 19.

Rom. 9. 16.

5thly,

In this Station, *Moſes* after his Glorious ſight, dieth in in the Land of *Moab, according to the Word of the Lord,* Deut. 34. 5. And ſo might properly ſay, as old *Simeon, Now letteſt thou thy Servant depart in Peace, for mine Eyes have ſeen thy Salvation.* 1ſt, he had beheld *Jehoſhua,* that is, *the Lord's Salvation,* Jeſus in a Type, made Captain, and inveſted with Authority to lead the People into *Canaan,* 2dly, he had enjoyed a view of the good Land itſelf, which was a Figure (as to its poſſeſſion) of true Salvation, and reſt from all our Enemies, and from all our Labours. And his dying in this Mount, in the Land of *Moab* further imports, 1ſt, That the Glory of the firſt Covenant muſt Expire, and cannot bring us into Salvation. 2dly, That it leaves us in *Moab, in the Miniſtration and Property of the Father,* ſhort of the full Redemption to be enjoyed in, and thro' the Son. 3dly, That the divine Decree and Will,

Luke, 2. 29. 30.

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muſt Period this Diſpenſation; for *he died according to the Word* (or command) *of the Lord*, who had ſaid, *get thee up unto Mount* Nebo *and die there.* We cannot paſs out of the firſt Diſpenſation, that of *Moſes*, or the Father leading us, 'till the prefix'd Time: For as in the outward Work; *when the fulneſs of time was come, God ſent forth his Son made of a Woman, made under the Law, to redeem them that were under the Law*, Gal. 4. 4, 5. So 'tis in the inward, the Son's Diſpenſation, riſeth in Superiority, in God's appointed time, to Advance our Redemption, further than it could proceed under internal *Moſes*, or the Drawings of the Father. 4thly, As God himſelf muſt end this Diſpenſation; ſo when he hath, we are obliged ſo far to forget it, as not to ſtick in it, but to preſs on to Perfection, which is implied in God's Burying *Moſes*, and concealing his Sepulchre, *Deut.* 34. 6. Deut. 32. 49. 50.

Which (tho' it might be partly done, to prevent external Superſtition and Idolatry amongſt the People) yet ſpake a further thing to them, and us: To them that they ſhould not ſtick in the external Miniſtration of the Law but forget it, and paſs out of it, when God ſhould put a Period to it, by the coming of Chriſt: To us that we ſhould not ſtick in the firſt Diſpenſation, that of the Father, whatever Glory we have beheld under it; but with St. *Paul* forgetting thoſe things which are behind, reach forth unto thoſe things that are before, reſolving to follow *Joſhua*, that is, Jeſus thro' *Jordan* or *the Baptiſm of Sufferings*, 'till he gives us the true Reſt, who for our Encouragement has ſaid, *Take my Yoke upon you, and learn of me, for I am meek and lowly of Heart, and ye ſhall find reſt for your Souls.* Matt. 11. 29. 'Tis further ſaid here of *Moſes*, that though a hundred and twenty Years old, *his Eyes were not dim, nor his natural Force abated.* ver. 7. By which is ſignified that the Law, and that *Eſh-dath* the Fire of the Law, or Property of Juſtice, whence it came, ſtill abides in force, and living Vigour: For all are under Condemnation whilſt they live in Sin, for *the Law hath Dominion over a Man as long as he liveth; but when we are dead to Sin, then the Law becomes dead to us*, then the Lord burieth the Body of *Moſes*, and *We become dead to the Law by the Body of Chriſt, that we ſhould be married to another, even to him that is raiſed from the Dead.* Which is a bleſſed Diſpenſation when we come to it, in Spirit and Power, and can feelingly Witneſs, that *Moſes* is dead and buried, and we to him; by the Body of Chriſt crucified without, but manifeſted and fed upon within us; and that we are married to Chriſt, raiſed from the Phil. 13. Rom. 7. 1.

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the Dead in Perſon without, and alſo in his Spirit, and ruling Life within, which is *to know the Power of his Reſurrection*, and to be in ſuch a State as to be able to ſay with St. *Paul*, *the Law of the Spirit of Life in Chriſt Jeſus, hath made me free from the Law of Sin and Death.* Rom. 8. 2.

6thly, And laſtly, after *Moſes*'s Death (which by the *Jews* Tradition, was upon the Seventh of *Adar* towards the end of our *Febuary*) they here wept for him thirty Days, v. 8. As before they had done for *Aaron* Numb. 20. 29.

From which we learn firſt, that divine Perſons and Diſpenſations, are not eaſily parted with, eſpecially when thro' them we have ſeen and known much of the Glory and Power of God; though more high and perfect ſhould come into their Places. Thus we find the believing *Jews* much adhering to, and difficulty parting with the ceremonial Law, *the Body of Moſes*, tho' *Meſſiah* was come in his Room, *the Miniſtration of Spirit and Life*, in Place of *the Miniſtration of the Letter and Death*, 2 Cor. 7. 3.

And thus we ſhall find where any have enjoyed much of God, in the Father's Diſpenſation drawing them in Power to the Son, I ſay we ſhall find them ſtrongly adhering to that firſt Diſpenſation, and loath to remove from it towards Perfection; rather inclined to build Tabernacles there, as the Diſciples on the Mount, when *Moſes* and *Elias* appeared at the Transfiguration: And as unwilling to go forward into the Baptiſm of Chriſt's Sufferings and Death; as the Diſciples were to leave theſe Viſions on the Mount, and deſcend thence to follow him to his Crucifixion of which *Moſes* and *Elias* there diſcourſed, Luke 9. 30.

2dly, From this Weeping for *Moſes* we are taught, that the legal Diſpenſation leaves us in *Abel-Shittim*, *the Sorrow for Thorns and Scourges*; Sin not being wholly ſubdued, nor our Wills wholly reſigned to God; whence Sorrows and pricking Cares invade the Soul in this Station, where in a Type, *Iſrael* ſtill remained.

3dly, That the Law without, or the firſt Diſpenſation, (viz. that of the Father within) cannot lead us to perfect Peace, to that State *where God ſhall wipe away all Tears from our Eyes*; where there ſhall be no more Death, Sorrow, nor Lamentation: For that's the Work of *Joſhua* or *Jeſus*, the Lord's Salvation, who came *to ſave us from our Enemies, and from the Hands of all that hate us, that we might ſerve him without Fear, in Holineſs and Righteouſneſs all our Days.* It was from our ſpiritual Enemies chiefly that he came to deliver us, and ſo by expiating our Sins and removing our Tranſgreſſion, to end our Sorrows, inveſt

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us with true Peace, and at length Crown us with everlaſting Joy. Which Work being further exhibited, in *Iſrael's* ſubduing and ejecting the ſeven Nations under *Joſhua's* Conduct, I ſhall defer the further Enquiry into that, to the ſecond Part of this Diſcourſe.

Concluding this laſt of the two and forty Journeys, with that ſignal Exhortation, Heb. 12. 1. 2. *Wherefore ſeeing we alſo are compaſſed about with ſo great a cloud of Witneſſes; let us lay aſide every Weight, and the Sin which doth ſo eaſily beſet us, and let us run with Patience the Race that is ſet before us,* v. 2. *Looking unto Jeſus, the Author (or Leader* τὸν ἀρχηγὸν*) and Finiſher of our Faith, who for the joy that was ſet before him, endured the Croſs, deſpiſing the Shame, and is ſet down at the right Hand of the Throne of God.* Whom loving as our trueſt Life, our ſupreme Friend, and following as the Captain of our Salvation, and great Exemplar of Unmixt, Pure Obedience; let us to the Father thro' him, aſcribe Glory and Praiſe for ever.

The ſeven NATIONS of *Canaan*, which *Joſhua* caſt out, prefiguring the Works of *JESUS*, caſting out the evil Properties they ſignify, out of our Souls.

1. NATION, are the HITTITES, ſignifying the *Spirits of Fear and Diſcouragement:* Theſe diſcourage the Soul continually with falſe Fears, affrighting and terrifying it from it's Work: Sometimes raiſing up Infidelity, ſometimes falſe Reaſoning, thro' earthly Wiſdom, diſputing againſt Faith and the Power of God; telling us, that none can come to Perfection; that none can conquer the Temptations and Aſſaults of the Devil; none can overcome Sin, Self, and the Paſſions and Diſtempers of the Old Man: Sometime they diſcourage from without; with the many Rumours of Wars and Calamities, Perſecutions and Tribulations: Arguing from the Opinions of learned Miniſters or others, againſt our Practice, and from the divided contrary Judgments of ſuch, from their Books and Writings; alſo, from the Example of Multitudes, that believe and walk otherwiſe, and yet hope to be ſaved. All this, theſe diſcouraging Spirits of Fear, caſt before the Soul, to ſtop it's Wheels in going to Perfection: And this they do from firſt to laſt, even till the Work is ended, and Perfection attained. But the Spirit of Faith in

in the Name Jeſus, doth at laſt conquer and overcome theſe *Hittites*.

2. Nation are the AMORITES, ſignifying *the bitter fierce talking and judging Spirits*; judging for this or that, and all from the Root of Bitterneſs. Theſe bitter Spirits do much hinder the ſweet Lilly of the Valley, from ſpringing up in the Soul, even the ſoft, meek, gentle Nature of the Lamb, from acting out it's Virtue to our ſelves, or to others, either Friends or Enemies. Theſe perverſe Spirits, rather incite us to require Eye for Eye, &c. and practiſe Revenge; they deſpiſe forgiving Mercifulneſs, and in their Fierceneſs, Rage againſt Meekneſs, and the Law of Love and Tender-heartedneſs, and gentle ſoft Behaviour. In a Word, the Spirits of Envy, Enmity, Jealouſy and raſh Judging, are *Amoritiſh* Spirits, which *Joſhua*, that is Jeſus, cometh to caſt out.

3. Nation are the CANAANITES, *the Merchandizing Spirits*, that Traffick in our Minds, Wills, Thoughts, Senſes, Imaginations and Affections; they fetch in Buyers and Sellers into the Temple of the Soul, and make it run out beyond due Meaſure, in it's trafficking with them: Sometimes, in things we have nothing to do withal, or overconcerning our ſelves with a Multiplicity of Cares, about things of little Moment; and thereby pollute and defile our Souls, by oppoſing the Lamb's Law of holy Silence and pure Stilneſs, and departing from the one thing neceſſary, into the many, and ſo from Unity and Harmony, into Multiplicity and Diſcord.

4. Nation are the PERIZZITES, *the Careleſs, ſecure Spirits*, that open the Door of falſe Liberty, before the crucifying Work is done, Circumciſion paſt, and Regeneration finiſhed. Theſe Spirits labour to take us off from our Watchfulneſs, make us neglect the Croſs, and be ſecure; and ſo let in all manner of evil Spirits, to oppreſs the Life of the Lamb in us; that by forſaking the Way of the Croſs and continual Circumciſion, (while we are Travellers, and not fixed and eſtabliſhed in Perfection) Sin and Self, may get in again, and bear Rule over the Life of Chriſt riſing in us.

5. Nation are the HIVITES, *the talking notional Spirits*, that move us to talk of vain and needleſs Things: Theſe awaken vain Thoughts and Imaginations, and fill our Phantaſie with empty Romances and Scenes; and ſo thro' our Thoughts and Imaginations, they preſs in, and bring forth a Multiplicity of Words, and many uſeleſs and ſinful Diſcourſes and Diſputes, which greatly hinder the ſpringing and

further

further growth of the divine Life. Theſe vain frothy Spirits, come from the Starry Heaven, and their Dominion in us, they love Reaſonings, Talks and Debates; they fill us with Notions, and would have us ſpend our Life and Strength in talking of high and deep Speculations, and in unneceſſary Diſputes, for and againſt, about all things; and by this means, hinder us from being exerciſed in ſtable Obedience and Watchfulneſs. Under theſe *Hivites*, come in all the Arts and Sciences of this World; their Office is nothing elſe, but to awaken Notions and Speculations in the Phantaſie, thereby to trouble, enſnare, and to perplex the pure Heavenly Life, riſing upon the Soul.

I ſay, theſe Spirits have their Progeny, from the Spirit of this World, and all Labour to bring forth a Talking, Notional Religion amongſt Profeſſors, to delude them, and make them think they live well, becauſe they talk well. But they all belong to the Aſtral Heavens and ſtand under the Fall, in Natural things, as well as Spiritual, they are ever filling our Heads with Notions, and new Opinions of all ſorts. Thence we too often talk of Diſpenſations beyond our Attainments, and that ſometimes from Viſions, Sights, and Reading of the deep Myſteries of divine Things, and ſo forget and neglect holy Stilneſs, leading to the perfect Death, and daily Mortification of the ill Habits and Cuſtoms of the Old Nature and the World, and preſſing into the Humility, Poverty, Innocency and Simplicity, that ſhould be in us, and would more beautify us in the ſight of God, than all other Gifts and Knowledge whatſoever.

6. Nation are the JEBUSITES, figuring the *Spirits of Pride and Elevation:* The Name ſignifies to trample upon and deſpiſe; they would ever be trampling under Foot the Blood and Merits of *Jeſus*, in the Pride and might of the Fire; they ſlight and deſpiſe the Meek and Humble way of the Croſs of Chriſt, elevating themſelves above the Heart of Jeſus, and the Power of the Love. They are always Tempting us to Trample upon the Pearl in our ſelves, and to under value the Pure Virgin of the Eternal Wiſdom, and the precious Things of God, and would draw us into Apoſtacy with themſelves, making us to ſlight the Redeeming Blood of the Lamb, and by puffing us up in Spiritual Pride, make us to think ourſelves Perfect, before we are ſo indeed, and ſo by degrees, draw us to neglect the Riſing Life of Jeſus in our ſelves.

7. Nation, the GIRGASHITES. Theſe are Earthly, Dirty Spirits, that Tempt and draw us to the Earthly Life, and

and its Vanities; to beſtial Luſts, to Exceſſes in all things, againſt the Law of Moderation, Purity, Temperance, *&c.*

And all theſe Spirits Fight in us to their laſt Breath, even till they are quite deſtroyed, by the Powerful Reſurrection of Jeſus in Spirit, in us, and his Aſcenſion in us; which is our Perfection, in the Life and Nature of the Son of God, who will at laſt caſt them out of the Fallen Humanity, and himſelf Reign there over them all to Eternity, AMEN, Hallelujah.

This is all that is found of the Author's on this Subject, on which its ſuppoſed he had deſign'd to enlarge, as a Second Part to the Preceding Diſcourſe, as *Page* 134.

AN Account of the various WAYS of *God's manifeſting himſelf to MAN.* With Obſervations on thoſe Diſpenſations call'd EXTRAORDINARY.

VARIOUS have been the Ways, in which God hath Diſpenſed himſelf to his Church, ſince the Fall of *Adam.* But my chief deſign is here to diſcourſe of thoſe (now called Extraordinary) of which are *Revelations*; Infallible Propheſies; Reſponſes from the *Mercy Seat*; Anſwers from the High Prieſts *Pectoral*, named, (*a*) the Judgment of *Urim*, together with Angelical Dreams, Miracles, Voices, Viſions, *&c.* Now Viſions of which I ſhall diſcourſe more particularly then of the reſt, were chiefly thoſe of Repreſentation of Angels, of the Internal Heavens, of Chriſt's glorified Humanity, and of the Similitude of God. Voices were either Internal, which we may call inſpeakings, or External; which were either from Angels, or from the Perſons in the Trinity; ſome inſtances of which, and other extraordinary Ways of God's Diſcoveries in his Saints, ſo far as they Suit to the preſent deſign, I ſhall give in the Scriptures I have Collected; which I intend firſt to preſent in to View; and afterward on them, as the Foundation, to build my obſervations, which I ſhall conclude with a Vindication of ſome, who at this time, enjoy many of theſe extraordinary things.

(*a*) Numb. 27. 21.

Now, my purpoſe is to begin with God's diſcoveries of himſelf before the Law, which were ordinarily in Viſions and

and Voices: By Voice to (*b*) *Adam* and *Eve* after their Fall. To (*c*) *Noah* oft, where before the Deluge, he commanded him to build an Ark, and after it made a Covenant with him, and all Mankind in him. So to (*d*) *Abraham*, in directing and counselling him; (*e*) in familiar discoursing with him, and comforting him with future Promises: By Vision, where God shew'd *Abraham* the appearance of a *smoaking Furnace and a burning Lamp*; so *Gen.* 17. God appeared to *Abraham*, discoursed with him, changed his Name, instituted Circumcision. So *Gen.* 18. he had a Vision of three Men, going to visit *Sodom*, at which time, the Lord talked with him, and he interceded for *Sodom*. Two Angels came to *Lot*, hastening him to depart, and at length, carried him, his Wife and two Daughters out thence. (*f*) God commands *Abraham* to offer up *Isaac*, the Angel prohibits his Execution. (*g*) God appear'd to *Isaac*, directed him, and renewed the blessed Promises. *Jacob* in a Dream, saw a great Vision of Angels ascending and descending upon an appearing Ladder, above which, the Lord stood discoursing with him, and renewed the Promises to him. Now *Jacob* looked upon this Vision as a great thing, and therefore said, this Place is no other than the House of God, and Gate of Heaven, hence he named it *Bethel*. (*h*) God's Hosts of Angels met him, therefore he called the Place *Mahanaim*; here his Name was changed from *Jacob* to *Israel*; and the Place where he wrestled and prevailed with God, he called *Peniel*, because there he saw God face to face, and yet lived. (*i*) *Joseph* who was God's and *Jacob's* Favourite, had two mystical, prophetical Dreams, which were afterwards fulfilled: He had also the Gift of Interpretation of Dreams, *Gen.* 40. 12. which he (*k*) shewed to be an especial Work of God's Spirit, by interpreting *Pharaoh*'s two Dreams, which the Magicians of *Egypt* could not do. (*l*) *Jacob* by a prophetical Spirit blesseth his Sons, and foretells the Lots of the twelve Tribes. *Joseph* before his Death, propheseth of the departure of the *Israelites* out of *Egypt*. (*m*) The Angel of the Lord appeared to *Moses* in a flame of Fire, and God gives his Commission to lead the *Israelites* out of *Egypt*, silencing his Objections. Afterwards from Exod. 4. to the 12. God oft talked with *Moses*, giving Instructions concerning his Applications to *Pharaoh*, before whom he shewed wonderful Signs and Miracles. (*n*) He spake to *Moses* and *Aaron*, concerning the departure of the *Israelites*: (*o*) The Lord went before them by Day in a Pillar of Cloud, by Night in a Pillar of Fire, and so led them by immediate

(*b*) Gen. 3.
(*c*) 6. 7. 8.
(*d*) Gen. 12. 13.
(*e*) Gen. 15
Ver. 17.
Gen. 19.
(*f*) Gen. 22
(*g*) Gen. 26
Gen. 28.
(*h*) Gen. 32
(*i*) Gen. 37.
(*k*) Gen. 41.
(*l*) Gen. 49.
Gen. 50.
(*m*) Exod. 3.
(*n*) Exod. 12.
(*o*) Chap. 13.

Directions, and many Miracles to Mount *Sinai*. He gave the Law by the Adminiſtration of Angels, in that Majeſty and Solemnity, Lightning and Earthquakes, that the *Iſraelites* were glad to own *Moſes*, as their Mediator. *Moſes Aaron*, *Nadab* and *Abihu*, with Seventy of the Elders were called up to the Mount, where God honoured them with a great Viſion of his own Likeneſs, for v. 10. 'tis ſaid, they ſaw the God of *Iſrael*, and under his Feet, as it were a paved Work of Saphir-Stone, and as the Body of Heaven in his clearneſs, and ver. 24. 'tis ſaid, that the ſight of the Glory of the Lord, was like the devouring Fire upon the Top of the Mount, where God talked with *Moſes*. (*p*) The People ſaw the cloudy Pillar ſtand at the Tabernacle Door, at which time, God talked with *Moſes* Face to Face; where after *Moſes*'s requeſt to ſee God's Glory, he promiſeth to ſhew him his back Parts, and to make all his Goodneſs paſs before him, ver. 19. I ſhall paſs over all other Speeches and Appearances of the Lord to *Moſes* and *Aaron*, which were very frequent, as may be ſeen in Levit. Deut. Numb. mentioning only, that of Numb. 7. 89. Where the Anſwer from off the Mercy-Seat is expreſſed in theſe Words. *And* Moſes *heard the Voice of one ſpeaking to him from off the Mercy-Seat, that was upon the Ark of the Teſtimony, from between the two Cherubims*, and that of *Numb.* 2. 21. Where the Anſwer by *Urim*, from the High-Prieſt is declared for *Joſhua*'s Directions, whom *Moſes* was Commanded to Conſtitute as his Succeſſour.

(*p*) Exod. 33

Now after the Law was eſtabliſhed as a ſtanding Teſtimony for the ordering of Things, Civil and Eccleſiaſtical, (*q*) God withdrew not Extraordinary (then Ordinary) Ways of Diſpenſation: For *Joſhua*, the 1ſt. He ſpeaks immediately to *Joſhua*, giving him Encouragements, and Inſtructions how he was to proceed in the general Affairs: So again, Joſh. 3. and 4. Joſh. 5. The Captain of the Lord's Hoſts appeared and commanded him to looſe his Shoes from his Feet, at which *Joſhua* fell to the Earth, Chap. 7. After his Prayer the Lord anſwered him, with Directions how to find out *Achan*'s Sin. Chap. 8. God directs *Joſhua* in the Surpriſing of *Ai*, Chap. 10. The Sun and Moon ſtand ſtill in the Sight of *Iſrael* at his Command, which ver. 14. the Spirit of God took notice of as a weighty and great Thing. Chap. 13. He hath Direction from God by Voice, about dividing of the Lands to the Tribes. The Accompliſhment which contains the reſt of the Books of *Joſhua*, even 'till his Death. Judg. 1. God anſwered the *Iſraelites* with immediate Directions, concerning *Judah*'s going up againſt the

(*q*) Deu. 32 26. 27.

the *Canaanites*, (r) The Angel of the Lord came from *Gilgal* to *Bochim*, and reproved the idolatrous *Israelites* with such Power that they lift up their Voices and wept. Chap. 3. The Spirit of the Lord came upon *Othniel* and he judged *Israel*, Chap. 4. *Deborah* a Propheteſs by immediate command directed *Barak* to go to the Mount *Tabar*, propheſies *Siſera*'s Overthrow, which was fulfilled and occaſioned that ſpiritual Hymn, Chap. 5. (s) A Prophet reproved the *Iſraelites* for their Apoſtacy, and the Angel of the Lord ſate under an Oak in *Ophrah*, appeared to *Gideon*, promiſed he ſhould ſave *Iſrael* from the *Midianites*, ſhewed a Miracle by producing Fire, ver. 21. God talked with him, ver. 34. The Spirit of the Lord came upon him, he deſired two Signs in a Fleece of Wool, which were granted. Judg. 7. God directed *Gideon* by Voice in his War againſt the *Midianites*. ver. 13. 14. The Victory was foretold by an Enigmatical Dream, which being interpreted encouraged *Gideon*. (t) The Spirit of the Lord came upon *Jepthah*. (v) The Angel of God appeared to *Manoah*'s Wife, propheſied the Birth of *Sampſon*. ver. 8. *Manoah* intreated God for the re-appearing of the Angel, it was granted, *Manoah* required the Angel's Name, who anſwered that it was a Secret. *Manoah* feared he ſhould die becauſe he had ſeen God, the Angel aſcended in the Flame of the Sacrifice. (w) *Sampſon* is raiſed as an extraordinary Deliverer, in whom the Spirit of God moved at ſeveral times, by which he wrought great Wonders. (x) *Iſrael* enquired of God's Oracle by *Phinehas*, whether they ſhould fight againſt *Benjamin*, had immediate Anſwer in the affirmative. (y) *Hannah* ſings a ſpiritual Song by Inſpiration, a Prophet is ſent to *Eli*, who predicts the Deſtruction of his Family, Ceſſation of their Office. Chap. 3. The Lord called *Samuel* three times by Name, ſhews him the Ruin of *Eli*'s Family, eſtabliſhed him a Prophet. God appeared and revealed himſelf to him in *Shiloh*. Chap. 4. The infalliable Word of the Lord came to all *Iſrael* by *Samuel*, ſo that he judged *Iſrael* all his Days. (z) The Lord told *Samuel* in his Ear the time of *Saul*'s arrival and commanded him to anoint him. Chap. 10. He confirmeth *Saul* by Prediction of three Signs, the laſt of which was the Meeting of a Company of Prophets, deſcending from the Hill of God with Inſtruments of Muſick in prophetick Raptures, from whom the Spirit of God came upon him, ſo that he was changed and propheſied. (a) *Samuel* makes a long Speech concerning the Mind of God to *Iſrael*, and their evil Carriage towards him, and to demonſtrate their Sin

(r) Jud. 2.
(s) Jud. 6.
(t) Jud. 9.
(v) Jud. 13
(w) Jud 14
(x) Chap. 14 15. 16.
(y) Sam. 1. 2.
(z) Chap. 9 15.
(a) Chap. 12

Sin in deſiring a King, he prayed for Thunder and Rain in Wheat-Harveſt, which happening accordingly amazed the
(b) Chap. 23 *Iſraelites.* (b) *David* enquires of God concerning ſmiting of the *Philiſtians*, and the Iſſue of his remaining in *Keilah*, was anſwered. Chap. 28. After *Samuel* was dead *Saul* enquired of the Lord, was anſwered neither by Dreams, Urim, or Prophets, which v. 15. was a Sign that God
(c) 2 Sam. 2 was departed from him. (c) *David* enquired of the Lord and was anſwered with preſent Directions, Chap 5. God 2d, anſwered him concerning his War with the *Philiſtians*, and v. 24. bid him begin the Battle when he heard the
(d) Chap. 12. Sound of a going in the Tops of the Mulberry Trees. (d) *David* is rouſed out of Sin by *Nathan's* parabolical Meſſage from God. Chap. 22. *David* ſings a Hymn of Praiſe to God for his Mercies. Chap. 24. The Prophet *Gad David's* Seer denounceth God's Intention in puniſhing *Iſrael*, and propoſed three Evils, one of which was to be inflicted according to *David's* Choice, who ſaw the Angel that deſtroyed the People by the threſhing Place of *Araunah* the
(e) Ver. 17. Jebuſite. (e) It's recorded that *David* ſaw the Angel between the Earth and Heavens with a drawn Sword in his Hand, which cauſed him and the Elders of *Iſrael* to fall on their Faces. 1 Chron. 25. It's recorded that *David* ſet ſome of the *Levites* apart to Prophecy, with Harps, Pſalteries, Cymbals and Songs. 1 Kings 6. The Word of the Lord came to *Solomon* concerning the Building of the Temple, Chap 8. when the Ark was brought by the Prieſt into the moſt Holy, the Cloud filled the Houſe of the Lord ſo that the Prieſts could not ſtand to miniſter becauſe of the Glory of the Lord. And 2 Chron. 7. It is recorded that God anſwered *Solomon's* Prayer by Fire, which deſcended from Heaven, conſumed the Sacrifice, at which time the Majeſtick Glory of the Lord appeared to all that were preſent, cauſing them to bow with their Faces to the Earth. Chap. 9. 29. There is mention made of the Book of the Viſions of *Iddo*. 1 Kings 9. The Lord appeared to *Solomon*
(f) 2 Chron 7. the ſecond time, as before at *Gibeon*. (f) And promiſed his extraordinary Preſence in the Temple, and with *Iſrael* by Way of Govenant. Chap. 11. The Prophet *Abijah* diſcovered to *Jereboam* God's Intentions of giving him Ten Tribes. Chap. 13. A Man of God propheſieth againſt the Altar at *Bethel*; the Altar for a Sign was Rent by Miracle: *Jereboam's* Hand Withered, and by the Prophet's Prayer was again reſtored. Chap. 14. The Lord diſcovered to the Prophet *Abijam*, that *Jereboam's* Wife would come diſguiſed; to whom he Predicts the Death of her Son, and the

Captivity

Captivity of the Ten Tribes. Chap. 17. *Elijah* propheſieth, that there ſhould be neither Rain nor Dew in three Years; he is fed by Ravens at the Brook *Cherith*, makes a handful of Meal a Store-Houſe, and a little Oil in a Cruiſe, a laſting Fountain. And reſtores the Widow of *Zarephath's* Son to Life, by recalling his Soul. Chap. 18. An hundred Prophets are fed by *Obadiah* in a Cave. *Elijah* convinceth the People of their Error, in ſerving *Baal*, by the Miracle of God's Fire, deſcending upon, and conſuming the Sacrifice with the Wood, Stones, Duſt, which alſo licked up the Water. He obtains Rain by Prayer, who by Prayer had before bound up the Heavens, that they afforded no Moiſture for three Years. Chap. 19. *Elijah* being in great ſadneſs of Spirit, fell a Sleep in the Wilderneſs, under a Juniper-Tree, where an Angel touched him, raiſed him from Sleep, preſented him with a Cake, and a Cruiſe of Water; with which being Refreſhed he lay down again, and after was again viſited by the Angel, and commanded to Eat and Drink as before: In the Strength of this he travelled forty Days and forty Nights, till he arrived at *Horeb*, the Mount of God, where he lodged in a Cave: Here the Lord diſcourſeth with him, Commands him to come forth, and as the Lord paſſed by there was 1ſt, a ſtrong Wind, that Rent the Rocks in Pieces. 2d, An Earthquake. 3d, A Fire. 4th, A ſtill Voice, in which the Lord ſpake to him: Here he was commanded to anoint *Hazael*, King over *Syria*, *Jehu* over *Iſrael*, and *Eliſha*, to be his Succeſſor, who followed him after the Touch of his Mantle. Chap. 20. A Lyon ſlayeth a Man for not ſmiting the Prophet at his Requeſt, (g) *Miraiah* in a Viſion, ſaw all *Iſrael* ſcattered upon the Mountains, and ver. 19. Beheld the Lord ſitting upon a Throne, and all the Hoſt of Heaven, attending upon the Right and Left Hand, &c. This is a remarkable Viſion, containing four Verſes in the Chapter, 2 Kings 1. By *Elijah's* Prayer fire deſcended from Heaven, and devoured two Fifties, but an Angel directing him to ſpare the Third, he went with them to the King. Chap. 2. The Sons of the Prophets, both at *Bethel* and *Jericho*, knew of *Elijah's* Tranſlation, fifty of them ſtood to view it afar off. *Jordan* is divided; *Eliſha's* promiſed a double Portion of *Elijah's* Spirit, if he could ſee *Elijah* ſnatched up; on a ſudden there appeared a Chariot and Horſes of Fire, and *Elijah* was carried by a Whirlwind into Heaven; *Eliſha* ſeeing this, cried out of the Chariots of *Iſrael*, and the Horſemen thereof. At his Return, he divides the Water with his Maſter's Mantle, and heals unwholeſome Water, by caſting

(g) Chap. 22 Ver. 17.

in Salt into the Spring. Chap. 3. By hearing of Muſick, the Hand of the Lord came upon him; and he propheſied of the Valleys being filled with Water, without the ſight of any Rain. Chap. 4. He Multiplieth the Widow's Oil, by Sale of which, ſhe paid her Debts: And raiſed from the Dead the *Shunamite*'s Son, who after Sneezing Seven times opened his Eyes: He alſo healed the Poiſoned Pottage; and in a Time of Famine, ſatisfieth an hundred with twenty Loaves, this was at *Gilgall*; where 'tis like, there was a School of the Prophets, (Chap. 6.) He cauſeth Iron to Swim; diſcovereth the private Counſels of the King of *Aſſyria*; ſees his own Security againſt an Hoſt, by the preſence of the Angels; Prays that his Man's Eyes might be opened, who preſently ſaw the Mountains full of Horſes, and Chariots of Fire round about *Eliſha*, who ſmote the *Aſſyrian* Army with Blindneſs, by his Prayer. Chap. 7 The Lord cauſed the *Aſſyrians* to hear the ſound of Chariots and Horſes, and as the loud noiſe of an Hoſt; ſo that they Abandoned their Camp, and fulfill'd *Eliſha*'s Propheſy of Plenty in *Samaria*. Chap. 19. *Iſaiah* predicts *Sennacheribs* overthrow, which the Angel of the Lord fulfilled, by Deſtroying 165,000 of the *Aſſyrians*, Chap. 38. *Iſaiah* Propheſieth of *Hezekiah*'s Recovery, and of the Addition of Fifteen Years to his Life, confirmeth him by a Sign of the Shadows going back ten Degrees, and Heals him by the Application of a Lump of Figs. Chap. 22. *Huldah*, who dwelt in the Colledge at *Jeruſalem*, Propheſied of the Deſtruction of it.

The Book of *Job*, gives alſo a fair Teſtimony to theſe Adminiſtrations; out of which, I ſhall here inſert ſome few things, according to that order it's placed in the common Bibles, tho' it's agreed upon, he lived before *Moſes*: *(a)* *Eliphaz* ſaw a Viſion of a Spirit paſſing before him, and heard a Voice ſaying; ſhall Mortal Man be more Juſt than God, *&c.* (Chap. 33. ver. 14. 15, 16, 17. It's ſaid, God ſpeaks in Dreams, in Night-Viſions, in deep Sleep, in Slumbrings, and all to inſtruct Man. *(b)* God diſcourſeth with *Job* out of the Whirlwind, by propoſing Myſterious Queſtions, which continue to the 3. ver. of the 40. Chap.) Where *Job* anſwered the Lord, who replied again out of the Whirlwind. Chap. 42. 5. That he had heard of God, by the hearing of the Ear; but then he ſaw with his Eyes, which caſt him into Self-abhorrence.

(a) Job iv.

(b) Chap. xxxiii.

Now, I ſhall paſs to the Writings of the Prophets which were Prophetical Viſions, upon ſome of theſe, I ſhall only touch in ſhewing the Order of Time in Propheſy, as up-

on

on *Hoſea*, who being the firſt, Propheſied in the Days of *Jeroboam*, (*Filii-Joas*) about the Year, 3170. About this time Propheſied *Joel*; which 2d, deſcribes the terrible Appearance of the Armies, which ſhould bring *Judah* to Deſolation; Predicts alſo the Reſtoration of the Church, the Effuſion of the Spirit in it's Gifts. Amongſt which, Chap. 3. ver. 28. are reckoned Dreams and Viſions; contemporary with theſe was *Amos* who affirms, Chap. 3. 7. That ſurely the Lord God will do nothing, but he revealeth his ſecrets to his Servants the Prophets, Chap. 7. He ſaw a Viſion of Graſs-hoppers, and of Conſuming Fire. *ver.* 7. He beheld the Lord ſtand upon a Wall, with a Plumb-line in his Hand, where ver. 8. The Lord ſpake to him, and ſhewed him the Interpretation. (*c*) He beheld a Viſion of a Basket of Summer Fruit, which ſignified the Propinquity of *Iſrael*'s End. The next I ſhall look upon, is *Iſaiah*'s Propheſy, which was begun ſomewhat after theſe, as it's very probable, and yet before thoſe of the greater Prophets: (*d*) He ſpeaks of ſuch an extraordinary Time. when God ſhall Create upon the Aſſemblies of Mount *Sion*, a Cloud by Day, and a Flaming Fire by Night. (*e*) Iſaiah *ſaw the Lord ſitting upon an high Throne, and his Train fill'd the Temple, above it ſtood the bright Seraphims, who were adorned with ſix Wings, apiece, with four they covered themſelves, with two they Flew:* Theſe cry'd one to another, *Holy, Holy, Holy, is the Lord of Hoſts, the whole Earth is full of his Glory*, (where they repeated Holy Three, according to the Sacred Perſons in the *Trinity*, as the *Jewiſh Rabbins* well obſerve) At the Power of this Voice the very *Poſts of the Doors were moved, and the Houſe was fill'd with Smoak*, ver. 5, *Iſaiah* cryed out he was *undone, becauſe his Eyes had ſeen the King, the Lord of Hoſts.* ver. 6. One of the Seraphims Flew to him with *a live Coal* and touched his *Mouth*, declaring that his Sin was taken away. ver. 8. The Voice of the Lord ſpake to him, who anſwering, was ſent with a Meſſage from God. (*f*) *Iſaiah* is Commanded by the Lord to put off his Shoes and Sackcloth, and to walk Naked, which he did for three Years, as a ſign againſt *Egypt*, and *Ethiopia*. (*g*) *Iſaiah* by God's Command, ſet a Watchman upon a Tower, who ſaw a Viſion of a Chariot with two Horſemen, and ver. 8. a Lion; theſe were a ſign of *Babylon*'s Fall. (*h*) *Iſaiah* Propheſied of *Sennacherib*'s Overthrow, and was commanded by God to confirm it, with the Sign of the People eating that Year what grew of itſelf, and the next Year what ſprang from that; ſo that they were not to Sow 'till the third Year. (*i*) The Prophet had a great

(*c*) Chap. 8

(*d*) Chap. 4.

(*e*) Chap. 6

(*f*) Ch. 20.

(*g*) Ch. 21. 7, 8.

(*h*) Ch. 38.

(*i*) Ch. 65.

Vision of *Christ*, which he thus expresseth, (ver.) *Who is this that cometh from* Edom, *with died Garments from* Bozrah? *This that is Glorious in his Apparel, Travelling in the greatness of his Strength; I that speak in Righteousness Mighty to save, &c.* Chap. 66. It is a great Prophesy of the Church's Glory, and of God's intent, to stain the Pride of all Flesh: It's said, *the Lord will come with Fire and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire:* Now these Chariots are the Angels in whom the *Jehovah* Lives, and by whom he Executeth his Decrees in the World.

About this time *Jonah* Prophesied; and not much after these, before Cited *Michah* about the Year 3223. *Nahum* Prophesied after the Captivity of the ten Tribes, about 3264. *Habbackuk* before the Captivity of the two Tribes, *Anno.* 3283. But these with *Zephaniah*, who Prophesied about the beginning of the Reign of *Josiah*, I shall pass over and come to *Jeremiah* the II. in order of the greater Prophets, who began his Office about *Anno.* 3337, in the 13 Year of *Josiah*, and continued till the Captivity of the two Tribes, in the 7th Year of *Zedekiah*: Chap. 1. God discourseth with him, encourageth him, touches his Mouth with a Hand, in *Type* of impowering him to Prophesie, ver. 4. He saw the Vision of the *Almond-tree*, ver. 12. God Interprets, it ver. 13. He saw the Vision of a *Seething Pot*, towards the North, ver. 14. the Purport of it is opened. *(k)*

(k) Cha. 4.

(l) Cha. 14. He sees in a great Vision, the sad Desolation of *Judeah*. *(l)* God Commands *Jeremiah* to take a Linnen Girdle, and hide it in a Rock by *Euphrates*, which he did, and this Corrupting in that Place, prefigured *Judah*'s Destruction.

(m) Ch. 24. *(m)* The Lord presented *Jeremiah* with two Baskets of Figs, the one very good, the other Bad, which Typed forth the different State of those that were carried to *Babylon*, and those that remained. Chap. 26. *Urijah* the Prophet who Predicted the Destruction of *Jerusalem*, was slain by King *Jehoiakim*. Chap. 36. The Lord commanded *Jeremiah* to write all his Prophesies in the Roul of a Book. Ver. 26. The Lord hid him and *Baruch* from the King's Messengers, and afterward Commanded him again to Enrol his Prophesies. Chap. 43. He is carried into *Egypt*, where (in *Taphanes*) the Word of the Lord came to him, commanding him to take great Stones, and hide them at the Entrance of *Pharoah*'s Court and Prophesy, *Nebuchadnezzar*'s Throne should be set upon them, and his Royal Pavilion spread over them. Chap. 50, 51. The sad Destruction of *Babylon* is foretold, and the *Jews* invited to fly thence.

And

And now I ſhall bring *Ezekiel*'s Teſtimony who began his Propheſy in the fifth Year of *Jehoiakim*'s Captivity about 3371: His Viſions were ſo many, and ſo great that to tranſcribe them at large were to write over almoſt his whole Book; I ſhall therefore paſs them as briefly as I can, mentioning only what is moſt pertinent to my Scope.

Being by the River *Chebar* the Heavens opened and he ſaw Viſions of God, here he gives a large Deſcription of the Cherubims. 1. They appear in the Form of living Creatures. 2. Their Number was four. 3. They ſparkled like burniſhed Braſs. 4. Each of them had four Faces. 5. Their Motion was direct. 6. Their Appearances like Lamps and Coals of Fire. 7. Their Emanations Lightning. 8. They were attended with Wheels like the Beryl. 9. The Spirit was their Mover. 10. Their Spirit was in the Wheels. 11. Over them was a Firmament in Colour like terrible Chryſtal. 12. The Sound of their Wings was as the Noiſe of many Waters, like the Voice of the Almighty. 13. Laſtly above the Firmament upon a Throne of the Colour of Saphir Stones was the Likeneſs of a Man, in the Appearance of Fire, encircled in a Brightneſs like the Rainbow. This is call'd (ver. 28.) the Appearance of the likeneſs of the Glory of the Lord, at this Sight *Ezekiel* fell on his Face. (*n*) God ſpeaks to him, *the Spirit entred and ſet him upon his Feet*: He beheld a Hand directed to him with the Roll of a Book in it wrote on both Sides which he was commanded to eat. (*o*) *The Spirit took him up, and heard a Voice of great Ruſhing, bleſſed be the Glory of the Lord from his Place.* ver. 13. He again heard the ruſhing Sound of the Cherubim's Motion. ver. 22. he was commanded to go *forth into the Plain*, where God talked with him, and ver. 23. he ſaw the Glory of the Lord, as before by the River of *Chebar*. Chap. 4. He pourtray'd *Jeruſalem* upon a Tyle, and in a Type laid Seige againſt it. (*p*) He beheld one in the likneſs of Fire, from his Loins downwards, and upward of a bright Appearance, as the Colour of Amber, who ſtretching forth his Hand took him by a Lock of Hair, and being caught up by the Spirit betwixt the Earth and Heaven, and was brought in the Viſions of God to *Jeruſalem*: where he beheld the ſtrange Idolatry of the *Iſraelites*. ver. 4. The Viſions of God's Glory was there renewed. Chap. 9. A Viſion of ſix Men is declared, and that of the Glory of God again beheld. Chap. 10. There's a continued Viſion of the Throne in the Firmament above the Cherubims, of the Man, cloathed in Linnen, and ſcattering the Coals of Fire; Of the Houſe filled with the Cloud, and the Court,

Ezekiel, Chap. 1.

(*n*) Chap. 2. 21. v. 9. 10.

(*o*) Chap. 3. 12.

(*p*) Chap. 8.

with

with the Brightneſs of the Glory of the Lord, with a large and pleaſant Repetition of the Cherubim's Appearances, who are ſaid, ver. 12. in every Part to be full of Eyes. Chap. 11. 1. He was caught up by the Spirit and tranſported to the Eaſt-gate of the Temple, where he propheſied for That Ver. 13. *Pelatbiah* fell down dead, ver. 23. The Glory of the Lord, removed from the City *and ſtood upon the Mountain.* ver. 24. he was caught up by the Spirit, and brought in Viſion again to *Caldea*, Chap. 37. 1. *Ezekiel* was tranſported in the Power of the Spirit, into a Valley full of Bones, where God ſpake with him, and ſhewed him a lively Viſion of the Reſurrection and *Iſrael*'s Reſtoration. Chap. 40. He begins the great Viſion of the Temple, and it's Service, which continues to the 48. Chap. Chap. 40. 2. He was Tranſported in the Viſion of God unto *Judea*, where being ſet upon an high Mountain, he beheld the frame of a City, and ver. 3. A Man in the *appearance of Braſs with a Line of Flax*, and a Meaſuring Reed who commanded *Ezekiel*, to be attentive to the Viſion. Chap. 43. 2. *He beheld the Glory of the God of Iſrael, come from the Way of the Eaſt*, with a Voice like the noiſe of many Waters, and the Earth ſhined with his Glory, and ver. 5. The Spirit caught him up, and carried *him into the inward Court, where the Glory of the Lord filled the Houſe*, ver. 6. God ſpake to him, and promiſed his Preſence in that Place for ever. Chap. 47. He ſees a wonderful Myſterious Viſion of the Waters iſſuing from the Temple, and at length riſing ſo high, that they were impaſſible, and of ſuch Virtue, that they gave Life to what they flowed upon; cauſing the Trees that grew by them, to keep their Leaves and Fruit continually, Chap. 48. Being the laſt, contains the Viſion of parting the Land amongſt the Twelve Tribes; of the Place, for the City to be built, which was to have twelve Gates, and to take up 18000 Meaſures in the Circumference, and the Name to be *Jehovah Shamma*, The Lord is there.

The next Aſſerter of theſe Diſpenſations is *Daniel*, the beloved of the Lord, who began his Propheſy near the Second Year of *Nebuchadnezzar*'s Monarchy, Dan. 2. about the Year 3398. Dan. 1. He and his three Aſſociates, looked better with Pulſe and Water, than thoſe that enjoyed the King's Dainties. ver. 20. they far excell'd the Magicians in Wiſdom. (*m*) *Nebuchadnezzar*'s Dream, and the Interpretation were revealed to *Daniel* in a Night Viſion. Chap. 3, *Daniel*'s three Friends are ſeen by the King, in the midſt of the Fiery Furnace walking untouched, with a Fourth Perſon like the Son of God. ver. 27. they came

(*m*) Dan. 2. per.

out

out of the Fire without hurt. Chap. 4. *Daniel* Interprets a ſecond Dream of the King's, immediately before the Accompliſhment of which, the King heard a Voice from Heaven ſaying, *Thy Kingdom is departed from thee*, Chap. 5. He Interprets the Myſtical Words, which were Wrote by the Hand of ſome Angel, in the ſight of *Belſhazzar* to his Aſtoniſhment, in the midſt of the Prophane Feaſt, Chap. 6. *Daniel*'s Innocency was declared by his Miraculous Preſervation from the Lions, whoſe Mouths were ſhut by the Angel of the Lord, ſo that they could not hurt him. Chap. 7. *Daniel* had a great Viſion of the Four Beaſts appearing out of the Sea, after the ſtrugling of the Four Winds upon it, ver. 9. *He beheld* the Thrones caſt down, *and the Antient of Days* ſitting in Judgment, *whoſe Garment was White as Snow, and the Hair of his Head like the pure Wool; his Throne like the fiery Flame, and his Wheels as burning Fire*, ver. 10. *A fiery Stream iſſued from before him, and Thouſand, Thouſands Miniſtred to him, and Ten Thouſand Times, Ten Thouſand, ſtood round about him*, ver. 13. He beheld *one like the Son of Man, coming with the Clouds of Heaven*, who was brought to the *Antient of Days*, who eſtabliſhed him in an everlaſting Kingdom, ver. 16. *Daniel* applyed himſelf to one of thoſe that ſtood by him, asking the Truth of thoſe things, who interrupted them. Theſe great Viſions were preſented in a Dream. Chap. 8. 1. *Daniel* had another great Viſion of the Ram and the He-goat, by the River *Ulai*, ver. 13. He heard two Saints ſpeaking, one of which, asked how long the Viſion of the daily Sacrifice laſted. ver. 14. [One told *Daniel* 2300 Days. ver. 16. He heard a Voice between the Banks of *Ulai* calling to *Gabriel*, to Interpret *Daniel*'s Viſion. ver. 18. Whilſt the Angel ſpake, he was in a deep Sleep with his Face towards the Ground, but by the Angel's touch he was ſet upright. Chap. 9. Whilſt he was in Prayer, the Man *Gabriel was cauſed to fly ſwiftly*, and touch him *about the Time of the Evening Oblation*, who diſcovered to *Daniel*, that he was ſent to give him Skill and Underſtanding; and ſo Propheſied of *Meſſiah the Prince*, his Death, and the Deſtruction of *Jeruſalem*, Chap. 10. After *three Weeks Mourning and Faſt*, as he was by the ſide of the River *Hiddekel*, He ſaw *a Man Cloathed in Linnen, whoſe Loyns were girt with the fine Gold of* Uphaz, *his Body like the* Beryl, *his Face as the appearance of Lightning, and his Eyes, as Lamps of Fire, his Arms and his Feet, in Colour, like poliſhed Braſs, and his Voice like that of a Multitude*, ver. 7. They that were with him ſaw not the Viſion, ver. 13. It's Recorded, that the Prince of *Perſia* reſiſted this Angel 20 Days, who was ſuccoured by *Michael*,

one

one of the Chief Princes, ver. 16. *One appearing in the similitude of the Sons of Men, touched his Lips*, so that he was impowered to speak, being before Dumb, ver. 17. *Daniel* calleth the Angel, Lord, ver. 20. The Angel returneth to Fight with the Prince of *Persia*, Chap. 12. After the Angel had finished his long Prophesy, *Daniel* beheld two, standing on the opposite sides of the River, ver. 7. The Man cloathed in Linnen, who stood upon the River, lifted up his Hand to Heaven, *and swore by him that liveth for ever*, that these things should be fulfilled, when God had perfected the Dispersion of the Holy People, ver. 13. He receives a Promise of the Angel, to stand in his *Lot at the end of Days*.

And now I shall call forth *Zechariah*, as a Witness to these Dispensations (mentioning only *Haggai*, who Propheſied about the same time, and encouraged to the Re-edification of the Temple, as *Zechariah* was also Commanded) who began his Prophetical Course, in the second Year of *Darius*, about the Year 3465, Chap. 17. The Prophet by Night saw a Vision, *a Man riding upon a red Horse*, standing among the Myrtle-Trees, and behind him three Red Horses speckled with White, from ver. 9. to the 15. There is a Discourse betwixt the Prophet, the Angel, the Man amongst the Myrtle-Trees, and those that were in the Appearance of Horses and the Lord himself, who answered the Angel Interceding for *Jerusalem*, ver. 18. *Zachariah* saw a Vision of Four Horses; ver. 19. The Angel interprets them to be the Powers that *had scattered* Israel, ver. 20. He saw a Vision of Four Carpenters, who by the Angel's Interpretation, were to destroy the Horns, Chap. 2. 1. He beheld one with a Measuring Line in his Hand, ver. 2. He answers the Prophet, he was to Measure *Jerusalem*, ver. 3. Two Angels meet, Chap. 3. 1. The Angel shews him *Joshua* the High Priest standing before the Angel of the Lord, and Satan standing by to resist him, ver. 5. At the Prophet's request, *Joshua* was cloathed with Honourable Garments, and a *fair Mitre set upon his Head*, in Presence of the Angel of the Lord, ver. 7. The Angel opens God's Covenant to *Joshua*, Chap. 4. 1. The Angel returned and waked the Prophet, ver. 2. He saw a Candlestick of Gold, with a Bowl on the Top of it, and seven Lamps thereon, with seven Pipes, to these seven Lamps, ver. 3. Two Olive Trees, one upon the Right, the other upon the Left side of the Bowl. In this Chapter which is a Dialogue between the Prophet and the Angel, the meaning of some of these things is opened, as in ver. 14. Chap. 5. 1. He saw a

flying

flying Role, the purport of which is opened, ver. 3. 4. He beheld alſo an *Ephah* going forth, and a Woman ſitting in the midſt of it: And he ſaw two Women flying, the Wind bearing up their Wings, which were like thoſe of Storkes, theſe carried the *Ephah* betwixt the Earth and the Heaven, Chap. 6. The Prophet beheld Four Chariots come out from betwixt two Mountains of Braſs: In the firſt Charriot, were Red Horſes, in the ſecond, Black, in the third, White, in the fourth Grizled and Bay. ver. 5. The Angel anſwered the Prophet, that theſe were the four Spirits of the Heavens, which go forth from ſtanding before the Lord: Thoſe ver. 7. are commanded to Walk to and fro throughout the Earth. So much for *Zechariah*.

After the Reedifying of the Temple *Malachi* was raiſed up, an extraordinary Ambaſſador from God, near the Year 3521. Who Chap. 2. Denounceth a Curſe againſt the Prieſts for breaking their Covenant, and Reproves the Idolatry, and Adultery of the People. This was the laſt before *John* the Baptiſt, of whom he Propheſieth, Chap. 4. Whoſe Office was to Preach Repentance to the *Iſraelites*; who by this time were much in Doctrine, Diſcipline and Converſation, tho' in the Intermediate ſpace, they had ſometimes (tho' rarely) experience *of extraordinary Diſpenſations*, as Church Hiſtories Record: Inſtances of which, may be given out of *Macbabees*, and *Joſephus*, who tells us that *Jaddus* the High Prieſt (after his and the Peoples ſerious Addreſſes to God) ſaw a Viſion in his Sleep, in which, the Lord Commanded him to open the Gates, and march towards *Alaxander* in his Pontifical Robes; accompanied with the Prieſts and People Cloathed all in White, which he performing, ſaved the City from intended Ruin: And of *Hercanus* the High Prieſt he affirms, that God ſpake to him diverſe Times by Oracles and Revelations, and gave him Knowledge of Things to come; two Inſtances of which he giveth, one Page 339. the other Page 408. He ſpeaks likewiſe of one *Manaben* an *Eſſeno*, counted an Upright and Juſt Man, who obtained from God the Gift of Prediction or Propheſy; nevertheleſs ſuch as theſe are not to be Parallel'd with infallible Prophets, God before afforded his Church, who were as living Oracles upon all occaſions.

But now I ſhall paſs to the Writers of the new *Teſtament*, who give a fair and Luculent Teſtimony to theſe great (and at that time extraordinary) Diſpenſations. We Read *Luke* 1. *That there appeared to* Zacharias *an Angel of the Lord, ſtanding on the right ſide of the Altar of Incenſe*, which ſtruck him into fear; but the Angel Prohibits it, predicts the Birth

of

of *John Baptiſt*, gives his Name, and ſhews his Office, ver. 19. The Angel diſcovers that his Name was *Gabriel*, ver. 20. *Zacharias* is ſtruck Dumb for his Unbelief, ver. 26. The ſame Angel was ſent from God to *Nazareth*, where he found the Virgin *Mary*, and Saluted her in theſe ſweet Expreſſions; *Hail thou that art highly Favoured, the Lord is with thee*: *Bleſſed art thou amongſt Women*; afterward he Comforts her, ſpeaks of her ſacred Conception, of the Birth of *Chriſt*, Names him *Jeſus*; ſpeaks of the Eternity of his Kingdom; and Reports to *Mary*, the Conception of *Elizabeth*, ver. 41. *Elizabeth* filled with the Holy Ghoſt, Propheſieth, ver. 46. *Mary* anſwers in the ſame ſpiritual Language, ver. 67. *Zacharias* Propheſieth, Mat. 1. 20. The Angel of the Lord appeared to *Joſeph* in a Dream, and informed him concerning *Mary*'s Holy Conception, foretelling the Birth of *Jeſus*. (*p*) The *Magi* were directed from the Eaſt by a Miraculous Star, and arriving at the Place where he was Born, Worſhipped him and preſented their Gifts, and ſo returned as the Lord admoniſhed them in a Dream. *Luke* 2. The Poor Shepherds alſo had news of this by one of God's Meſſengers, for whilſt they were watching their Flocks by Night, *the Angel of the Lord came upon them, and the Glory of the Lord ſhone round about them*, and the Angel diſcovered to them the bleſſed News of *Chriſt's* Birth in *Bethelem*; upon which there ſuddenly appeared a Multitude of the Heavenly Hoſt, with the Angel praiſing God and ſaying, *Glory to God in the higheſt, and on Earth Peace, good Will towards Men.* ver. 25. The holy Ghoſt was upon *Simeon*, and he had it Revealed he ſhould not ſee Death, *before he had ſeen the Lord Chriſt*; who coming into the Temple, took *Chriſt* into his Arms and Propheſied. ver. 28. *Anna* the Propheteſs, gave her Prophetick Teſtimony alſo to the *Meſſiah*, Mat. 2. 13. *The Angel of the Lord appeared to* Joſeph *in a Dream*, and Commanded him to fly into *Egypt* with the Child, becauſe of *Herod* ver. 19. The Angel in a Dream reappeared to him, and bid him return becauſe *Herod* was dead. ver. 22. Being again directed by God in a Dream, he turned into the Parts of *Galilee*,

(*p*) Chap. 2.

(*s*) Mat. 3. 16. (*s*) After *Chriſt*'s Baptiſm, the Heavens were opened, and the Spirit of God was beheld, deſcending upon him in the Form of a Dove. And (ver. 17.) There came a Voice from Heaven ſaying, *This is my Beloved Son in whom I am well pleaſed.* (*t*) After the Devil had left Chriſt, *the Angels came and Miniſtred unto him.* (*u*) Jeſus walked upon the Waves of the Sea, Chap. 17. He was Tranſfigured before three of his Diſciples, ſo that his Face did

(*t*) Mat. 4 7.

(*u*) Mat 1

ſhine

ſhine like the Sun, and his Raiment became White as the Light, and ver. 3. there appeared unto them *Moſes* and *Elias* talking with Chriſt. And ver. 5. A bright Cloud overſhadowing them, a Voice was heard out of the Cloud ſaying, *This is my Beloved Son in whom I am well pleaſed, hear ye him.* ver. 9. This Viſion was not to be declared till Chriſt was Riſen from the Dead. (*w*) And *Luke* 23. The Sun was darkned for three Hours, the Vail of the Temple was Rent, from the Top to the Bottom: The Earth did Quake, and the Rocks Clave, the Graves alſo opened, and many Bodies of the Saints which Slept, aroſe, and after his Reſurrection came into the Holy City, and appeared to many. (*x*) When the Women came to the Sepulcher, ver. 2. *There was a great Earthquake, for the Angel of the Lord having deſcending from Heaven, rolled back the Stone from the Door of the Sepulcher, and ſat upon it.* ver. 3. His Countenance was like Lightning, his Rayment White as Snow, ver. 6. He ſpake to them, bids them not fear, declares Chriſt's Reſurrection; and Commands them to tell his Diſciples of it, and how they ſhould ſee him in *Galilee.* (*y*) It's Recorded, they ſaw in the Sepulcher a Young Man, Clothed in a long White Garment, and *John* 20. It's ſaid, *Mary* ſaw in the Sepulcher Two Angels in White ſitting, the one at the Head, the other at the Feet, where the Body of Jeſus had lain. (*z*) This is called a Viſion of Angels. (*a*) Chriſt appeared to *Mary Magdalen*, who did not know him, *John* 20. 15. *Mark* 16. 12. *Luke* 24. 15. He afterwards appeared in another Form, to Two of them, who as 'tis more than probable, were thoſe ſpoken of, whoſe Eyes were held that they could not know him, but afterwards opened, ſo that they knew him, but ver. 31. he vaniſhed out of their ſight. ἀφαντος ἐγένετο *John* 20. 19. He appeared to the Eleven when the Doors were ſhut, and Bleſt them, ver. 26. He came again when the Doors were ſhut, and ſtood in the midſt of them, who then were altogether, at which time he convinced *Thomas.* *Acts* 19. After he had promiſed the Holy Ghoſt, he was taken up into Heaven, a Cloud receiving him out of their ſight, and whilſt (ver. 10. 7.) they looked towards Heaven, Two Men ſtood by them in White Apparel, and told them, as they ſaw him aſcend into Heaven, ſo they ſhould ſee him come again from Heaven, *Acts* 21. And as they were together on the Day of Pentecoſt, *there ſuddenly came a ſound from Heaven, as of a ruſhing mighty Wind, and fill'd all the Houſe were they were ſitting; and there appeared unto them Cloven Tongues like as of Fire, and ſat upon each of them, and*

(*w*) Mat. 27.

(*x*) Mat. 28.

(*y*) Mark 16 ver. 5

(*z*) Luke 24.

(*a*) Mark 16.

and they were all filled with the Holy Ghoſt. Acts 4. 31. After they had prayed, the Houſe was ſhaken where they were aſſembled, and all were fill'd with the Holy Ghoſt.

(*b*) Acts 5. 17. (*b*) The Apoſtles being caſt into the Common Priſon, were delivered by an Angel of the Lord, which by Night open'd the Priſon Doors, and ſaid ver. 20. *Go ſtand and ſpeak in the Temple to the People all the Words of this Life.* This done, and the Doors ſhut again without the Keepers Knowledge, who to little purpoſe ſtood without Watching, (*c*) *Stephen* being full of the Holy Ghoſt, ſaw the Heavens opened, and beheld the Glory of God, and Jeſus ſtanding on his Right Hand. Chap. 8. 26. The Angel of the Lord ſpake unto *Philip*, and Commanded him to go towards the *South*, where he met the Eunuch, ver. 39. The Spirit of the Lord caught away *Philip*, ſo that the Eunuch ſaw him no more, who (ver. 40.) was found at *Azotus*. Chap. 9. and Chap. 26. As *Saul* was Journeying towards *Damaſcus*, ſuddenly there ſhone a light from Heaven, above the Brightneſs of the Sun round about him, ſo that he fell to the Earth, and heard a Voice ſaying to him, *Saul, Saul, why Perſecuteſt thou me?* ver. 5. Chriſt anſwered *Paul, I am Jeſus whom thou Perſecuteſt*: After this he Commanded him to go into *Damaſcus*. You may ſee *Acts* 26, that Chriſt at this time, gave *Paul* his Commiſſion to be an Apoſtle: In this Viſion *Paul* ſaw Chriſt, as it's clear by the 17 ver. of the 9 Chap. Where *Ananias* affirms, that Jeſus appeared to *Paul* in the way, ver. 10. The Lord ſpake to *Ananias* in a Viſion, and Commanded him to viſit *Saul*, who had ſeen *Ananias* in a Viſion, coming in and impoſing his Hands upon him to reſtore his Sight; Chriſt and *Ananias* diſcourſe here. (*d*) *Cornelius* about the Ninth Hour ſaw in a Viſion, an Angel of the Lord in bright Cloathing (*C.* 10. 30.) coming to him, who Commanded him to ſend for *Peter*, diſcovering where he was, ver. 10. *Peter* fell into a Trance and ſaw the Heavens opened, and a certain Veſſel deſcending unto him, as it had been a great Sheet Knit at the 4 Corners, and let down to the Earth, wherein were all ſorts of Beaſts, Fowles and Creeping things, ver. 13. the Voice ſaid, *Ariſe*, Peter, *Kill and eat*, ver. 15. the Voice ſpake again; this was three times done, and the Veſſel received up again into Heaven. *Acts* 4. 22. The Spirit bid *Peter* go with the Three Men, which *Cornelius* had ſent. Chap. 12. 7. Whilſt *Peter* was Sleeping betwixt the Priſoners, the Angel of the Lord came upon him; and a great Light ſhone in the Priſon, ſo that *Peter* was raiſed from ſleep by the Angel, and looſed from his Chains; and commanded

(*c*) Acts 7. 55. 56.

(*d*) Acts 10 2.

commanded to caſt his Garments about him, and to follow, ver. 9. He knew not that it was really ſo, but thought it a Viſion. But after the Iron Gate opened of itſelf, and the Angel departed, he ſaw it was real, ver. 15. The Chriſtians thought it had been *Peter*'s Angel that knocked at the Door. (*e*) The Lord ſpeaks to *Paul* by Night in a Viſion, *be not afraid, for I am with thee, hold not thy Peace, for I have much People in this City* (*f*) A Viſion appeared to *Paul* in the Night, in which he ſaw a Man of *Macedonia* ſtanding by him, deſiring him to come over into *Macedonia* and help them, *Acts* 23. 11. When *Paul* was in great Danger, the Lord ſtood by him in the Night, and ſaid, *Be of good cheer* Paul, *for as thou haſt teſtifyed of me at* Jeruſalem, *ſo muſt thou bear Witneſs at* Rome. (*g*) In the Night, the Angel of the Lord ſtood by *Paul*, and bid him not fear, foretelling the Preſervation of all that were in the Ship. (*h*) *Paul* ſpeaks of himſelf that he was caught up into the Third Heavens into Paradiſe, where he heard unſpeakable Words, which it is not lawful for Man to utter.

(*e*) Acts. 8. 10. (*f*) Acts 16. 2. (*g*) Acts 27. 23. (*h*) 2 Cor. 12.

I ſhall cloſe up theſe Inſtances with only mentioning the glorious Revelation of *John*, which is made up of diverſe Viſions and Voices, and therefore cannot but give an effectual Teſtimony to theſe Diſpenſations, ſeeming to be the very Accompliſhment of Chriſt's Promiſe to *John*, of tarrying till he came, which was a peculiar priviledge of his, above his fellow Diſciples.

But now having Collected theſe choice Scriptures, in which, the Enjoyment of theſe extraordinary Diſpenſations is clearly held forth; and that in the time of the Patriarchs, Prophets, and Primitive Chriſtians, I ſhall paſs to the Obſervations, which I intend to draw from them, as the ground Work of my Diſcourſe.

The 1ſt, Thing therefore I ſhall obſerve is, *That from the Beginning of the World, till* Malachi *had ended his Propheſy, the* CHURCH *of God, in every Age hath been bleſt with ſome extraordinary Diſpenſations.* From the Creation to the Law, Viſions, Voices and Propheſy. *Jud.* 14. were the chief if not the only Ways of God's diſcovery of himſelf to his Church; and after the Law was given, and wrote and commanded always to be retained in the Thoughts of the *Iſraelites*, God continued the Diſpenſations of Viſions, Propheſy, Anſwer by *Urim*. *Numb.* 27. 21. And by Voice from the Mercy Seat, *Numb.* 7. 89. As ſtanding Ways of God's revealing himſelf, by which upon moſt Occaſions, the *Iſraelites* were directed: So that when they deſigned War, they enquired of the Lord whether they ſhould pro-

ceed in it or not; who ſometimes, as *Judges* 20. 28. anſwered them by the High-Prieſt, ſometimes by Prophets, as 1 *Kings* 20. 17. diſcovering what his Will was, and it was a Sign of God's Abandoning thoſe, to whom he denied ſuch immediate Directions; hence that of *Saul*, (g) *God is departed from me, and anſwereth me no more, neither by Prophets, nor by Dreams, nor by Urim*, as in ver. 6. And it was a Sign of Irreligion, and Neglect of God, not to go immediately to him for Direction, and help in any Extremity or great Occaſion, hence 2 *Chron.* 16. 12. It's left as a Character of *Aſa*'s Prophaneſs, in his Diſeaſe *he ſought not to the Lord, but to the Phyſicians*. For in ſuch Caſes the Prophets were wont to be conſulted with, who uſually diſcovered God's Purpoſe, and ſometimes cured, as *Iſaiah* did *Hezekiah*, 2 *Kings* 20. 27. And theſe Ways of God's diſpenſing himſelf, were very prevalent to work thoſe Effects, which the ſtanding Law ſometimes could not; as may be ſeen *Jud.* 2. 4. Where the Angel's Speech forced the diſobedient *Iſraelites* to Tears and Repentance, and 2 *Sam.* 12. 13. *David* was driven to Confeſſion, and Sorrow for his Adultry and Murther, by [*Nathan's* immediate Meſſage from God, whereas the Law, though he knew, and underſtood it as well as any, could not before work that great Effect upon him; hence we ſee how uſeful theſe Diſpenſations may be, even to great Saints; whilſt in the Body, and by Union with their ſenſitive Part are expoſed to worldly Allurements.

(g) 1 Sam. 28. 15.

2d, My 2d, Obſervation is this, *That God's withdrawment of extraordinary Prophets and Diſpenſations from the Church, after* Malachi's *time, till Chriſt*'s *coming, was a Sign of God's Diſpleaſure againſt them*, for that Corruption which began to grow both in Prieſts and People, as you may ſee in *Malachi*; and a Token of leaving them more to themſelves, that ſo experimenting the ſad Effects of their own Reaſons and Underſtandings in the Abſence of theſe infallible Diſcoveries of God, the coming of the *Meſſiah*, in the Renewal of theſe things, might be the more acceptable, and ſatisfactory to the Pious, The Truth of this appears by that prophetical Commination, which after *Malachi* was fulfilled, *Mich.* 3. 6, 7. Where God ſpeaks this concerning the Prophets, *therefore Night ſhall be unto you, that ye ſhall not have a Viſion, and it ſhall be dark unto you, that ye ſhall not divine, and the Sun ſhall not go down over the Prophets, and the Day ſhall be dark over them*, ver. 7. *Then the Seers ſhall be aſhamed; yea, they ſhall cover their Lips, for there is no Anſwer of God*: Here the Time of the Ceſſation

ſation of Propheſy and Viſion, is compared to the withdrawment of the Light of the Sun, and to the Darkneſs of Night, and is threatned as a Judgment, which really came upon the viſible Church after *Malachi*; when theſe Enjoyments diſappearing the Prieſts and People lapſed into great Corruption, dividing into the Sects of *Eſſenes*, *Phariſees* and *Saduces*, and for want of the infalliable Spirit miſinterpreted Scriptures, wreſting them to the particular Intereſts of their private Sects; yet many of them, eſpecially the *Phariſees* pretended much Sanctity and Zeal to God, who deſirous of popular Eſteem, made great ſhow of Religion, by their appearing Strictneſs in external Ceremonies and Duties; againſt whom, with the Scribes and Lawyers, Chriſt was more ſharp than againſt Publicans and Harlots, calling them, *Mat.* 12. 34. a Generation of Vipers, and cautioning the People continually to beware of them; becauſe of their *blind Zeal*, *Hypocriſy*, and Love of their own Repute, with their deſperate Oppoſition againſt the breaking forth of the Goſpel, which they diſcovered by their perſecuting and aſperſing of *Chriſt*, in telling the People, *Mat.* 12. 32. He was a Conjurer, and a Friend of Publicans and Sinners, deſigning by this to ſave their own Honour, and Repute in aſperſing and eclipſing his.

The 3d, Thing I ſhall obſerve, is, *That theſe Diſpenſations, after their long Eclips and Ceſſation in the Church,* (by which much Corruption crept into Doctrine, Diſcipline, and Converſation,) *at Chriſt's Entrance into the World began again to be renewed, and appear more eminently.* Hence the Angel *Gabriel* appeared to *Zacharias* in the Temple, and gave *John* his Name, and afterward to the *Virgin Mary*, when he predicted Chriſt's Birth and her holy Conception, by the impregnating Power of the Holy Ghoſt: Then alſo Propheſy began to be reſtored, for *Elizabeth* was filled with the holy Ghoſt, and Propheſied, and was anſwered by the bleſſed *Virgin* in the ſame Way. And *Luke* 1. 67. *Zacharias* was acted by the ſame Spirit of Propheſy, and it was revealed by the holy Ghoſt to *Simeon*, he ſhould not ſee Death, before he had ſeen the *Meſſiah*; over whom he Propheſied in the Temple, at which Time *Anna* exerciſed the ſame Gift in her prophetick Teſtimony; and a little before this the poor Shepherds (not the learned Scribes and Phariſees) received News from the Angel of *Chriſt*'s Nativity, at which time they heard a Multitude of the heavenly Hoſt, in a divine Hymn, congratulating Heaven and Earth for the Happneſs of this new born *Meſſiah*, who came to finiſh Tranſgreſſions, and to bring in everlaſting Righteouſneſs, to rend the 3d,

Vail from before the moſt Holy, and to put a Period to thoſe legal figurative Diſpenſations; which the Prieſt's had as much corrupted, as they vigorouſly endeavoured their Continuance.

4th, My 4th, Obſervation is this, *That although in the time of the Patriarchs eſpecially, Viſions of Angels were repreſented many times to the external Senſes,* (The Angels aſſuming Bodies compacted of the pureſt elemental Matter,) *yet afterward Viſion and Voices, in the Time of the Prophets and primitive Chriſtians were much preſented to the inward Senſes; being neither ſeen nor heard by the outward.* Now the Truth of this appears by many Inſtances in Scripture, as by that of *Eliſha*, 2 *Kings* 6. 17. Who prayed that his Man's Eyes, *i. e.* internal Sight might be opened, and was anſwered with the Lord's unlocking thoſe Eyes which were ſuitable to the Objects they were to ſee, ſo that the Man inſtantly beheld the Mountains full of Horſes and fiery Chariots round about *Eliſha*. Here we may obſerve the Objects were preſent before, which *Eliſha* ſaw, though his Man could not, whence he prayed that his Eyes might be opened; now if they had been Objects of external Senſes, *Eliſha*'s Man might have ſeen them as well as himſelf, eſpecially being in fiery bright Appearances: Whence it appears that they were not beheld by the external, but internal Eyes, which muſt be opened before ſuch Objects, though preſent, can be ſeen. So *Daniel* (Chap. 10. 7.) *alone ſaw the Viſion*, the Men that were with him not diſcerning it, tho' it was of an Angel, whoſe *Face was as the appearance of Lightning, and his Eyes as Lamps of Fire*; and ſo extremely fit for the ſight of all their outward Eyes, and could not but have been ſeen by them, had they been Material Objects ſuitable to them. So Voices were heard by the internal Senſe of hearing, without the help of the external Organ, Dan. 16. 9. *When I heard the Voice of his Words, then was I in deep ſleep on my Face:* He was in a deep Sleep, and yet heard his Voice. Now we know in deep Sleep, the Soul acts not in receiving Species, either Viſible or Audible through the outward Senſes. Hence it is clear that this Voice was not heard by the External, but Internal Ear or Power of Hearing. The truth of this is more ſtrengthned by that of Daniel 8. 18. and by that of *Acts* 22. 9. Where *Paul* affirms, that the Men that were with him, in his great Viſion of Chriſt, *heard not the Voice of him that ſpake to him*, tho' he himſelf heard a conſiderable Diſcourſe, *Acts* 26. 15, 16, 17, 18. Hence it's clear, it was not his Corporal Ear by which he heard it, as we hear ordinary Voices; for a Voice or

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ſound in the Air, communicates itſelf equally to every ones Ear that's preſent, ſuppoſing there be no outward Obſtacle to hinder: therefore *Paul* heard this Diſcourſe by the Internal Facnlty of hearing, not by the outward Organ. This further appears by that Viſion of *Peter*'s, *Acts.* 10. 10. 11, where in a Trance he ſaw the Heavens opened, and a Veſſel full of living Creatures deſcending to the Earth; and heard a Voice ſpeak twice to him. Now we cannot think, that being in a Trance, he could hear and ſee with his organical Eyes and Ears; becauſe an Extaſie or Trance is ſuch a State, in which the Soul is ſo gathered up into its own Centre, and alienated from the External Organs of Senſation, that they Act not for that time: Therefore, theſe Objects were perceived by the inward Faculties of Sight and Hearing, without the help of the outward Organs. A like Inſtance to this, is that of Acts 22. 17, 18. where *Paul* ſpeaks thus of himſelf, *and it came to paſs when I was at* Jeruſalem, *even whilſt I Prayed in the Temple, I was in a Trance, and ſaw Chriſt ſaying unto me, make haſt and get thee quickly out of* Jeruſalem, *&c.* But to prove that Viſions may be ſeen and were ſeen, without the help of the External Organ of Sight, I ſhall only inſert one Inſtance more out of *Acts* 9. 10. which makes it as clear as the Sun, for there Chriſt tells *Ananias*, that *Paul* in a Viſion had ſeen him coming in, and laying his Hands on him, that he might receive his Sight; now at this Time, *Paul* was abſolutely Blind, and ſo in an utter Incapacity, to ſee a Viſion or any thing elſe with his external Eyes, for he received not his ſight till afterwards, being firſt touched by *Annanias*, and freed from thoſe Scales, which before obſtructed his Sight. And I believe, that moſt of thoſe Viſions, whether of Angels or of Repreſentation, which were ſeen by the Prophets, Apoſtles and primitive Chriſtians, were diſcerned by the Faculties of the Soul, without the help of the external Organs, being ſpiritual, not corporeal Objects: The Reaſon of my Judgment in this particular is partly grounded on my former Inſtances, and more which I could give partly on the Experience of many Chriſtians in this Age, who having frequent Viſions and Voices, find certainly that moſt, if not all, are Objects of the Internal, not the External Senſes, being abſolutely, if not Spiritual and Incorporeal, yet as they ſpeak Spiritual, like thoſe Species which proceeding from a hundred different Places and Objects meet in one point of the Air, without hindering or excluding one another. But if any inquire how, and in what manner theſe Viſions are ſeen? I anſwer by way of Diſtinction. 1ſt,

That the moſt Sublime and Spiritual which are ſeen in Raptures, and in the greateſt Abſtraction of the Soul, from the acting of it's inferior Faculties, are beheld intuitively, by way of ſimple Viſion, proper to Spirits: Even as the Angels ſee Objects, and as ſeparated Souls behold things in Heaven. This manner of Viſion *Paul* enjoyed, when he was wrapt into Paradiſe; and *Ezekiel*, when he beheld the likeneſs of the Glory of God upon his Throne; and *Micaiah*, when he ſaw the Lord upon his Throne, with all the Hoſts of Angels on his right and left Hand: And likewiſe divine *John* in his Viſions of God, Chriſt, Heaven, the four and twenty Elders, and in his Sight, of the ſeparated Souls under the Altar. 2dly, Moſt other Viſions which are not ſo abſtract and high as theſe, are ſeen, and Voices heard, in that way we ſee and hear when we are in Sleep, which appears by *Acts* 12. 9. Where it's ſaid of *Peter*, that he went out and followed the Angel, and wiſt not, that it was true that was done by the Angel, but thought he ſaw a Viſion; here you ſee, that although that the Angel had deſcended with a ſhining Luſtre into the Priſon, raiſed him from Sleep, freed him from his Chains, commanded him to caſt his Garments about him and follow him, which he actually did; yet *Peter* knew not that it was really ſo, but thought it had been ſome Viſion repreſenting his future Deliverance; which clearly ſhews, that in Viſions the Soul is in that State, as in Dreams, much gathered from the outward Senſes, ſeeing and hearing as when Awake, yet not ſo clearly ſenſible of the State of the outward Man, as when awake in the uſual Employment of our Senſes; and we muſt know, there are Viſions in Sleep, as well as when we are Awake, for *Dan.* 7. 1. The great Viſion he ſaw of the four Monarchies, and of Chriſt's Kingdom, is called a Viſion and a Dream, being a Viſion in a Dream. Now at ſuch times as theſe, they were not only the Species of viſible Objects and Voices (as moſt think common Dreams are) which *Daniel* and other Saints ſaw and heard, but real Objects, according to their ſeveral Natures; even ſuch as real Viſions and angelical Voices when we are Awake; which appears by that *Daniel* in his Dream or Viſion, ſaw God's Throne, with many Myriads of bleſſed Spirits ſtanding round about, and aſked one that ſtood by him, What was the meaning of the Viſion, who, by Voice, interpreted all the Myſteries of it. Now this Voice was real, yea infallible, not ſuch a Species (as moſt think thoſe are we hear in Sleep, for then *Daniel* might have been deceived, as thoſe who Dream they Eat, and awake Hungry. So *Gen.* 28. 13.

It was a real Voice that *Jacob* heard in his Sleep, where God ſaid to him, *I am the God of* Abraham, Iſaac, &c. *In thee, and in thy Seed, ſhall all the Families of the Earth be bleſſed*; where he uttered many other infallible Truths. So *Mat.* 2. 20. the Angel of the Lord appeared to *Joſeph* in a Dream, and ſaid, Joſeph *thou Son of* David *fear not*, &c. Where he ſhews the Myſtery of Chriſt's holy Conception. Now, 'tis very clear, that *Joſeph* did not only Dream he ſaw an Angel, as having the Species of one only in his inward Senſes; but he really ſaw one preſent, *i. e.* as really as they were wont to ſee Angels awake, or elſe it were not true, ver. 20. that the Angel of the Lord appeared to him in a Dream, ſo he heard the Angel ſpeak by real Voice, that which was Infallible; and heard not only the Image of a Voice, without the preſence of a true Voice; for then, how could the Scripture be true, which affirms that the Angel ſaid, Joſeph *thou Son of* David. Hence it's clear, the Saints have converſed, and therefore may, nay, I know do converſe really with Angels and Spirits, in Dreams, and enjoy their perſonal Preſence, and not only the intentional Species of things Abſent. And by this, it is likewiſe manifeſt, that the Soul by it's internal Faculties, may both hear and ſee internal Objects, without the uſe of the external Organs. And as to my own, and ſome other Chriſtian's Experience (which in ſuch rare unuſual things is the beſt Judge) according to Scripture moſt Viſions when we are Awake, are Objects preſented to the internal Senſes, as thoſe that are ſeen, when we are in Sleep; and many times tho' we are not a Sleep, the Soul is much gathered up, from the acts of external Senſation, in ſtrong Viſions, yea, many times the very Power of Viſions caſts thoſe, that it ſuddenly breaks in upon, into a kind of Sleep, or deep Silence; thus the Angel that appeared to *Daniel*, Chap. 10. 8. 9. cauſed him to fall into a deep Sleep; and *Rev.* 1. 10. At the glorious Appearance of Chriſt, *John fell at his Feet as dead*; which Inſtances ſhew, how the Soul at ſuch times is drawn into it's own Centre from acting freely in the corporeal Organs of Senſation, yet, both ſees and hears in a more intrinſical ſpiritual Manner.

The 5th Thing I ſhall obſerve is, *that the Heavens which in the Scripture are many times ſaid to open*, Ezel. 1. 1 Acts 10. 10. 11. 17. 56. *Are not the external but internal ſpiritual Heavens.* Hence as a Preparation for the ſeeing of Viſions, theſe Heavens are ſometimes firſt ſaid to open, as *Ez.* 1. 1. *The Heavens were opened, and I ſaw Viſions of God*; theſe were not the outward Heavens, for to what Purpoſe 5th,

ſhould they open as a Præludium to Viſſions? For if by Heavens the Clouds in the middle Region are meant, why ſhould the opening of them conduce to the ſeeing of Viſions? When they are opened every fair Day, and yet we ſee no Viſions; and as to the aereal Subſtance of the Heavens, which is ſtretch'd out betwixt us, and the Extremities of the ſtarry Firmament, that needs not open, for being a tranſparent Body like the Air, or the ſame with the Air, it cannot hinder the Sight of ſuch luminous Objects as we ſuppoſe Heaven to be, and thoſe Things were, that *Ezekiel*, *Stephen*, and *John* ſaw, after the opening of the Heavens, which were much brighter than the Stars, and fitter to be ſeen through the Firmamental Expanſum, than their borrowed Light, which yet we evidently beheld with our outward Eyes. Theſe I ſay therefore were internal Spiritual Heavens, only diſcernable with the inward Eye of the Soul, for otherwiſe the *Jews*, *Acts* 7. 56. might have ſeen the Heavens open, as well as St. *Stephen*, and *Chriſt* ſtanding on the right Hand of God, but they ſaw nothing: And his declaring what he beheld haſtned their executing him: Hence aſſuredly theſe were not the outward Heavens he ſaw opened, nor the outward Eyes with which he ſaw Chriſt glorified, as in a Place beyond the Stars, for how could the Species of Chriſt's Humanity be conveyed ſo far? And ſeen ſo diſtinctly at ſuch a vaſt Diſtance, it being more than 100 and 30 Millions of Miles from the Earth to the ſtarry Heaven; and God knows how far betwixt that and the ſuppoſed Place of the third Heavens or Paradiſe: And we ſee that the Sun which is the moſt glorious Body of this Creation, and more than one Hundred times bigger than the whole Earth, ſcarce ſeems a Yard in the Diameter, tho' it be not abſent from the Earth the 100th Part of that Diſtance, betwixt the Earth and the Firmament; and the Stars of the firſt Magnitude, which are more than thirty Times bigger than the Earth, are at ſuch a Diſtance that they ſhow no bigger then Bullets; hence it ſeems impoſſible to have ſeeen the outward Heavens that opened, and Chriſt's Humanity ſeen from above theſe; they were then the inwards Heavens, the Heavens of Angels and Spirits, whoſe Diſtance from the Earth is not to be meaſured by external Space, as that of the Stars and outward Heavens; but by the internal Graduation of Eſſences betwixt the Centre and Circumference, the Deity being the Centre, groſs Matter the Circumference, and ſo according to the Purity and Spirituality or groſſneſs of Eſſence, things are nearer to, or further from the Earth, that being moſt internal and neareſt God the Centre, which

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is moſt ſpiritual, and that moſt low, external and neareſt the Earth, the Circumference, which participates moſt of Materiality; ſo that the Heavens of Heavens, or Paradiſe, though at a huge Diſtance from the Earth, yet is in it's own Principle every where, even as God in the Purity of his Eſſence is far above and diſtinct from the Earth, yet is every where and fills all things. Now if this were not ſo, and the third Heavens were above the Stars only, and not every where in their own Principle; *Chriſt* was not then in Heaven when he appeared to *Paul*, (*Acts* 9.) in his Way toward *Damaſcus*; and in the Temple, *Acts* 22. 17. 18. where *Paul* ſaw him, and heard him ſpeak; and when he ſtood by him in the Night, *Acts* 23. 11. comforting him, and when he ſhewed himſelf to *John* in Brightneſs and much Splendour, *Rev.* 1. 9. Whilſt he was in *Patmos*, at which time *John fell at his Feet as dead:* But certainly at theſe times he was in Heaven, and the Negative is very untrue, becauſe contrary to the Scripture *Acts* 3. 21, where it's thus ſpoken of *Chriſt*, *whom the Heavens muſt receive 'till the time of the Reſtitution of all things*; and againſt the conſtant Verity of that Article of the Creed, which affirmeth that *he ſitteth at the Right Hand of God* as Heb. 12 2. *at the Right Hand of the Throne of God*, which Throne is Heaven or in Heaven. But if any ſhould object againſt this our Aſſertion, that we make Heaven infinite, and ſo to be God, becauſe we affirm that tis every where (*Repletivè*) as God is; I anſwer it does not follow from what I have declared, that Heaven is infinite and ſo God: For tho' it ſhould fill this whole World, and be every where in ſome Meaſure as God is, yet it doth not follow from thence that it is infinite and unlimited, becauſe this World is not ſo, being every Way limited; but if any again object that if it were every where, we might then ſee the Bodies of the glorified Saints amongſt us, I anſwer, that no Way follows, for neither the third Heavens, nor the Saints glorified Bodies are Objects for the outward Eye, that being a ſpiritual Heaven, and ſo ſuitable to the Nature of Spirits and Angels; theſe ſpiritual Bodies, which are really inviſible to the Eye of Senſe; tho' as the Angels were wont, they may be made to appear to thoſe in the Body, and again to diſappear, as did Chriſt to his Diſciples after his Reſurrection; who was ſaid to come in, *when the Doors were ſhut* and to ſtand *in the midſt of them*, they not diſcerning him before he there appeared, and then to Vaniſh *out of their Sight*, and yet this was before his Aſcenſion, and before the laſt Purification and Spiritualizing of his Body, by which it was fitted to *enter*

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into the Kingdom of Heaven, and to be received up into the Centre of the divine Preſence, of which, ſuch Fleſh and Blood as Ours is incapable. But what I have aſſerted, we may underſtand the meaning of that, *Gen.* 22. 11. (and ſuch other Scriptures) where it is ſaid, the Angel of the Lord called to *Abraham* out of Heaven, *Abraham, Abraham*, &c. Now we cannot reaſonably think the Species of a Voice (a Voice or Articulate Sound being but a Determined or figured Motion of the Air, or ſuch like fluid Body) to be convey'd thro' the outward Heavens from above the Stars, ſo many Hundred Millions of Miles, without ſuch a Change or Thundering, which would have ſhaken the Earth, and diſcover'd *Abraham*'s intention to the whole World. This Voice then came from the internal Heavens, which is, as I ſaid before, every where, yet not in a Phyſical or natural Place, as viſible Elemental Bodies, but in a way peculiar to Spirits and ſpiritual Bodies of theſe Heavens. Thus that of *Peter* is to be underſtood (*Acts* 10. 11.) who *ſaw the Heavens opened*, and a Veſſel let down thence to the Earth; for it is abſurd to think that Veſſel deſcended from above the Stars, thorough ſuch a vaſt ſpace to *Peter*; or that he ſaw this with his Bodily Eyes, come out from above the viſible Heavens and deſcend, without it were an Hundred times bigger then the whole Earth, and then it would have covered it, and have filled all the ſpace betwixt the Earth and the Moon; and have been perceived by others as well as *Peter*, without the World had been all in a deeper Trance or Extaſie, than *Peter* was; certainly then, theſe were ſpiritual Objects, ſeen with *Peter*'s inward ſpiritual Eyes, for he was at that time fallen into a Trance, and ſo unfit to make Uſe of his Organical outward Eyes: And to conclude this Head, when ſuch great Openings and Viſions were ſeen, 'tis ſometimes ſaid, That the Beholders of them *were in the Spirit*, Rev. 1. 10. and that *the Hand of the Lord was upon them*, Ezel. 3. 14. Which ſhews their Abſtraction from the Senſes, and an extraordinary effuſion of ſpiritual Virtue upon them, as means of preparing them for theſe ſpiritual Enjoyments; which means were unſuitable to qualify them for corporeal Viſion.

My 6th Obſervation is, *That the Saints are continually attended, and guarded by the bleſſed Angels*, Pſal. 34. 7. *The Angel of the Lord encampeth round about thoſe that fear him, and delivereth them.* Now this (as other ſuch Aſſertions of Scripture) is of continual and conſtant Verity; ſo that the Angels always afford their preſent Protection, becauſe we have

have always need of it, in regard of the Angels of Darkneſs, whoſe continual Employment is to oppoſe us; and therefore the Angel of the Lord is ſaid to encamp about us, as being in a Poſture of War, attended with his Army, as the Evil Angels with their Legions; ſo that, we are ſecured by an Hoſt of Angels, as well as beſet by an Hoſt of Devils, as it is clear by the 2d of *Kings* 6. Where *Eliſha* ſaith to his Servant, *Fear not, for they that be with us, are more than they that be with them*; where he intimates the greatneſs of the Angelical Hoſt, which he compares either to the *Aſſyrian* Army, which ver. 14. is ſaid to be a great Hoſt, or to the Evil Angels, who ('tis like) ſet them on this Deſign, and aſſiſted them in it; which ſeems moſt probable, in regard the Words intimate a Compariſon, betwixt thoſe that were with *Eliſha*, and thoſe that were with the other Army, which were the great Antagoniſts of *Eliſha*'s inviſible Hoſt, being alſo inviſible Spirits; or it may be a Compariſon betwixt thoſe that were with him, and all that were againſt him, both viſible and inviſible, which made but one Wicked Army, carrying on the ſame Evil Deſign. But however, the Compariſon was inſtituted; it proves the very great Number of the Heavenly Warriers, which attend the Saints for their ſafety; ſeeing *Eliſha* makes them to exceed the Number of the Enemy, and theſe *Eliſha* ſaw preſent in their Warlike Poſtures, to which his Man was preſently after an Eye Witneſs; who, his Sight being opened, ſaw the Mountains full of Horſes and Chariots of Fire, round about his Maſter.

This is clear alſo, by that of *Jacob*, *Gen.* 32. 2. who in his Journey, was met by the Angels of God, and when he ſaw them he ſaid, *This is God's Hoſt*, and he called the Name of the Place *Mahanaim*, which ſignifies a Company of Soldiers, or two Armies, or Camps. By this then it appears, that as the Devil and his Angels *go about like roaring Lyons, ſeeking whom they may Devour*; ſo the Hoſts and Armies of good Angels are ſent by God to aſſiſt, protect and comfort the Saints in this earthly Pilgrimage; and yet they looſe not the ſight of God's Face, nor are out of Paradiſe and Heaven; for *Mat.* 18. 10. Chriſt affirms, that in Heaven the Angels of Children *do always behold the Face of God*, which is in Heaven; where Chriſt intimates, that altho' they are in Heaven, and always behold the Face of God which is in Heaven; yet, they protect and guard little Children, which is much to the Honour of poor Infants, that the Angels whilſt they ſee God and behold his ſatisfy-

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ing Glory, should yet take notice of such small Creatures, in mortal earthly Bodies, and afford their Protection; and as the evil Angels are every where in the Earth opposing God's Kingdom, and yet not out of that Place of Torment, into which they were cast after their Fall, which is clear, by 3 *Pet.* 2. 4. and *Jude* ver. 6. So the Good are every where attending and preserving the Saints, and yet not out of Paradise and Heaven; for then by ministring to us, they would lose much of their Enjoyment, by being absent from that Throne, where alone God perfectly manifesteth his Glory and shews himself Face to Face, for this Throne is Heaven, according to that, *Heaven is my Throne:* Besides, if they were not in Heaven whilst they guard us, the Blessed and full Communion betwixt the Angels themselves, would be interrupted and slackened, and so betwixt them and glorified Saints: And moreover, Heaven would be sometimes more full, sometimes more empty; being that the Angels *are all of them ministring Spirits, sent forth to minister for them, who shall be Heirs of Salvation,* Heb. 1. 14. Now for the better understanding of the Term *sent forth*; we must know the Word in the Original, is the same which is used *Apocalyps.* 5. 6. concerning the seven Spirits of God, which are said to be *sent forth into all the Earth*; now these seven Spirits in the same Verse, are called, *the seven Eyes* of the Lamb, and no other than those Eyes of the Lord, which are said to *run too and fro' throughout the Earth*; yet these being Essential to the divine Nature, can never be sent out of Heaven, so as to change their Principle and Place; they are only then said, to be *sent forth* into the Earth, because of those Effects which by them are produced in the Earth; in reference to their ordering of things here below, according to God's Decree, and to their special Eyeing of, and providing for the Saints on Earth, who are Objects of God's special Care and Preservation: But the meaning of the Word in *Heb.* 1. 14. seems to be all one, with the meaning of the very same Word, *John* 1. 6. *There was a Man sent from God, whose Name was* John, where the Word *Sent* (translated in *Hebrews* sent forth) intimates only his being commissionated from God, who lives in Heaven to execute his own particular Office amongst Men; even as the Angels have their Commissions from the Throne, to perform their Ministry to Men on Earth, according to the Pattern of God's Will; who yet in some Sense, may be said to be sent forth, because they bring Messages from the Throne, the Centre; to Men who live in the Earth, the Circumference, which is by a kind of spiritual Motion proper to Angels,

gels, by which they Work and Move from the Inward, or inmoſt, to the Outward; which is truly from above downward, tho' not from a Heaven above the Skies, towards the Globe of the Earth; this laſt Eſtimation being according to the Motion of material Bodies, the firſt, according to that of Spirits, and ſpiritual Bodies. But if any aſk what is meant by ſuch Scriptures, that ſpeak of the Angels deſcending from Heaven, and of their aſcending or going up to Heaven again. I Anſwer, The Grounds I have laid down in this and the Chapter before, ſhew how this may be done, without their coming from, or returning to a Heaven, above the *Primum Mobile*; yet, becauſe this Point is of Concernment, I ſhall here briefly Anſwer the Query, according to my former Grounds. The Myſtery then is this, The Centre is moſt Inward which is God, he is higheſt and above all; he dwells in the third Heaven or Paradiſe, which is a pure delightful Emanation from himſelf; the Circumference of viſible Matter is moſt Outward, and ſo loweſt, becauſe furtheſt from the ſpirituality of God the Centre, and Heaven the Effluence from the Centre: Hence God himſelf, *Exod.* 19. 20. and the Angels are ſaid to Deſcend, when they make viſible Diſcoveries of themſelves, in, or near the Circumference of viſible Matter, to us, who are ſo much united and tyed to material Bodies; and ſo to aſcend when they diſappear, and withdraw ſuch viſible Diſcoveries of themſelves: Tho' I ſay again, the Angels being not infinite as God is, have a kind of intellectual ſpiritual Motion, in their Miſſions from God to us, both when they are ſent to appear, and alſo in their actual guarding of our Perſons, from external and internal Evils; but this Motion is from within Outward, in which the Angels keep their own Principle, and come not eſſentially out of the Limits of Paradiſe; nay, they cannot, without by a moral Change, they they ſhould fall as *Lucifer* and his Angels did. But to make this a little more clear, let us take a brief view of, *John* 3. 13. where it is ſaid, *No Man hath aſcended up into Heaven, but he that came down from Heaven, even the Son of Man which is in Heaven*; this is ſpoken of Chriſt, in reference to his divine Nature, which is ſaid here to have come from Heaven, becauſe of it's Union with the Soul of Chriſt, and thro' that with his elemental Body, the new Union and Relation betwixt the Centre and Circumference, giving Ground to this Expreſſion; yet notwithſtanding, Chriſt as to his divine Nature was ſtill in Heaven, yea, unchangeably there. But to conclude this Head, if it be enquired what good we receive by the Adminiſtration of the Angels? I Anſwer,

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whatever Prejudices we may receive from Casualites, Evil Men, and Evil Angels, the contrary Advantages we may expect, and when God sees fit, do receive from good Angels: these therefore are both Internal and External, as 1st, The happy falling out of things External, in business of Weight and Concernment: 2. Preservations from many hurts in Falls and other Dangers: 3. Preservatious from the Evil Designs of Malicious Men, against our Persons or Estates: 4. Freedom from those miserable Strokes and sudden Blows, the Devil would inflect upon us, as he did upon *Job* and his Children. 2dly, Internal, as 1st, The keeping of Evil Angels, from infusing Evil Thoughts, with the infusion of Good ones: 2. The freeing of us from Diabolical Dreams, and presenting those that are Angelical: 3. The preserving us from the Devils heightning and raising Passions: 4. The encreasing of our Affections to God and Heaven, by their open Ministrations: 5. The revealing of Divine Truths, as to the Prophets and Saints of Old; even as the Devil starts and infuseth Error and Spiritual Lies: So much in brief for our Advantages by them. But is it so, that we enjoy such happy Priviledges by their constant Attendance? How then should we carry our selves before those bright Flames of Fire; these Charriots of the Great *Jehovah*, which carry God's Name in them? If Princes were continually conversant with us, how should we fear to commit any Absurdity in Carriage? But how much greater are the Angels then Earthly Princes? *Zach.* 6, 4. *Dan.* 10. 17. How cautious then should we be in our Conversation before them, how much declining all Speculative and active Pollutions, all vain Imaginations, uncomely Speech, idle Discourse? How ready are we to please, even the unreasonable Humours of those we converse with, that so we may avoid Offences? How then are we obliged to suit our selves to those, who besides their protecting of us, are so pure and spiritual, that we are sure to loose nothing, yea, to gain much by our Conformity to them? Do not they rejoyce at the Conversion of Sinners, and delight in our Happiness? Ought not we then to rejoyce, in affording them cause of Joy and delight, to delight them? For it is extreamly unjust to retaliate nothing, for their kindness to us. And how can we express ours to them? But by oft and serious Reflections upon them, by living like them in a constant Communion, with their and our God, and with them in him; as likewise by Discoursing, Prayer, and Sinning together; for in such things they delight, and take much Notice of our Carriage of divine Worship, 1 *Cor.* 11. 10. Which Place, tho' it unfolds

unfolds a deeper Myſtery, yet, it alſo diſcovereth the preſence of the Angels in holy Aſſemblies, and our Duty to demean ourſelves accordingly.

My 7th, Obſervation is, *That the Angels are employed for the good of the Church, in the Affairs of States and Kingdoms, who many times prevent the Deſigns of God's Enemies, by their powerful Adminiſtrations.* Hence 2 *Kings* 19. 35. when *Jeruſalem* was in Danger by the great Army of *Sennacherib*, who thought to have ſwallowed it up; The Angel of the Lord went out in the Night, and ſmote in the *Aſſyrians* Camp 185000, and ſo prevented this Wicked deſign, forcing him to return with Shame, inſtead of Succeſs. So when *Samaria* was beſieged by *Benhadad*, 2 *Kings* 7. the Angelical Hoſt diſcovering their preſence, by forming the Sounds of Charriots, Horſes, and a great Hoſt in the *Aſſyrians* Ears raiſed the Siege, cauſed them to fly in the Twilight, and leave their well furniſhed Camp, to Recruit the Wants of *Samaria*, by which *Eliſha*'s Propheſie was fulfill'd: And it is more than probable, that it was by the Adminiſtration of Angels, that *Eliſha* knew 2 *Kings* 6. 12. the very Words that the King of *Syria*, ſpake in his Bed-Chamber, and his ſecret Deſigns againſt *Iſrael*, which *Eliſha* oft diſcovered to the King, and ſo prevented the dangerous Stratagems of the Enemy. But Dan. 10. 13. gives a very clear Teſtimony, to this, where that Glorious Angel (*Gabriel*, as it's moſt probable) in his Diſcourſe with *Daniel* ſaith: *But the Prince of the Kingdom of* Perſia, *withſtood me One and Twenty Days: But lo*, Michael, *one of the chief Princes came to help to me, and I remained there with the Kings of* Perſia. In which Scriptures, there are ſome things very conſiderable, as 1ſt, The great and long conflict the Angels have with the Enemies of the Church, to attain and extort Publick Mercies to the Church, from the great Ones of the Earth. 2dly, The Intimation of ſome great Angel of Darkneſs, under the notion of the Prince of the Kingdom of *Perſia*, who chiefly influencing upon the Evil Deſigns of that Kingdom, hardened *Cambyſes* againſt the Building of the Temple, which was the Occaſion of the long Conteſt, betwixt him and the Angel of Light; and that this great Diſpute was betwix the Angels, and not betwixt the Earthly Prince of *Perſia*, and the Angel only appears, 1ſt, In that this Manly Angel being ſo Powerful in Operation, and ſo well acquainted with the Tempers, Diſpoſitions, and Complexions of Men; and with the way of Working upon Imagination, and ſo of raiſing Affections of Liking or Diſliking to any thing, could not but ſoon have overcome

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and altered *Cambyſes*'s Reſolution, being he had an immediate Commiſſion from God to perform this; had not ſome great Angel of the Dragon's, as Powerful and Subtil in his own Principle, reſiſted him by a contrary Influence. 2dly, In that, he that oppoſed *Gabriel*, is called the Prince of the Kingdom of *Perſia*, in oppoſition to *Michael*, who v. 21. is called, The Prince of the *Jews*; now as this was no Earthly Prince, but a Mighty Angel of Light. ſo we have Reaſon to believe, that his chief Antagoniſt was not an Earthly Prince, but ſome great Angel of the oppoſite Principle. 3dly, When the Angel *Chap.* 8. 20, 21. Interpreted the meaning of the Ram and the rough Goat, he affirms that one ſignified the Kings of *Media* and *Perſia*, the other the King of *Grecia*; where we ſee the Earthly Rulers are called Kings, but they that are ſpoken of, Chapter the 10th, are named Princes, as the Prince of *Perſia*, the Prince of *Grecia*, the Prince of the *Jews*; by which Titles they are diſtinguiſhed from Earthly Kings, and ſeem clearly to be ſome great Angels, particularly deſigned to the Inviſible Rule and Goverument of thoſe Kingdoms: Which leads me to my 3d, Obſervation upon the Scripture before cited: *That there are particular Angels, deputed to particular Kingdoms, and that both Good and Evil*; the firſt by God, from his expreſs Command and Commiſſion, the other by the Dragon or *Beelzebub* thro' God's Permiſſion; the Truth of this laſt Part of the Aſſertion appears, by this Prince of the Kingdom of *Perſia*, called ſo by way of particular intereſt in, and influencing upon the Affairs of that Kingdom, and that this was not an Angel of Light, tho' *Aquinas* thinks otherwiſe, is clear, in that he oppoſed the the Publick good of the Church, and fought with that Angel, which was ſent immediately from God, to effect thoſe publick Mercies *Daniel* prayed for, *Dan.* 9. 17. 18. Chap. 10. 12. which is really againſt the Office and Commiſſion of the good Angels, who *Heb.* 1. 14. *are all miniſtring Spirits, ſent forth to Miniſter for them,* (then not againſt them) *who ſhall be Heirs of Salvation.* Beſides, is not the Devil called the God of this World? Becauſe of his great Dominion in the Hearts of Men, and ſo in the Affairs of the World: And doth not the Dragon, *Rev.* 2. oppoſe God in this World, and ſet up himſelf as an *Anti-God?* Whence in the intellectual World there are Wars and Conflicts; *Michael* and his Angels fighting againſt the Dragon and his Angels: And hath he not from the beginning of the World, made great Ones of the Earth his Vaſſals, influencing upon their Counſels, and moving the chief Wheels of Policy and think

Wickedneſs, in Courts and State Affairs? How can we think then, but that under him he hath his Legions, *Mark* 5. 9. and Princes of thoſe Legions; ſome deputed to be the chief Movers of the Wheels of Policy and Miſchiefs, in ſome States and Kingdoms, ſome in others? Therefore they are called, *Eph.* 6. 12. The Rulers (or World-Rulers, Κοσμοκράτορας) of the Darkneſs of this World, and diſtinguiſhed into *Principalities* and *Powers*, *Dominions* and *Dignities*, Jude 8. even as the good Angels their Antagoniſts are: But concerning the Prince of *Grecia*, Chap. 10. 20. who was to come when *Gabriel* was gone forth; whether he were an Angel deputed by the Dragon to carry on his Intereſt there, or whether an Angel of Light commiſſion'd by God, for the diſpoſing of the Affairs of *Grecia*, according to his Will, I ſhall not here determine, but ſurely it might be either; for evil Angels, tho' in general they all oppoſe God's Kingdom, as much as they can, yet in particular, the deputed Angels of Kingdoms may oppoſe one another, for their own particular Honour and vain Glory; to out-ſtrip one another in Subtilty, Policy, Wickedneſs, and deſperately wicked Deſigns; even as the Politicians and Leaders of contrary factions on Earth, who glory in overthrowing and undermining one anothers Intereſt; tho' in theſe things, many times they are all but Satan's Inſtruments, carrying on Deſigns contrary to Righteouſneſs and true Juſtice; tho' God orders all, both in the inviſible and viſible World, finally to his own Glory. But I ſhall now paſs to the ſecond Part of the third Obſervation, which was, *that there are good Angels particularly deſigned to the Government of particular Countries*, which appears by *Dan.* 10. 21. where the Angel tells *Daniel*, *There is none that holdeth with me in theſe things, but* Michael *your Prince*; where this *Michael* by way of Speciality, is called the Prince of the *Jews*, as in the Verſe before, he of *Grecia*, is called the Prince of *Grecia*; which ſhews that *Michael* was the particular Angel-Guardian of the *Jews* Nation: And that this was not Chriſt (who yet is ſometimes called an Angel, and particularly *Michael* when he is oppoſed to the Dragon, who is the Head of Devils, as Chriſt of Angels, *Rev.* 12. 7.) but ſome other created Angel, appears by the Words of *Gabriel*, ver. 21. *None holds with me but* Michael *your Prince:* In which Words, the Angel's Scope was to ſhew the greatneſs of his Conflict, and the reaſon of it's ſo long Continuance; which was becauſe *Michael* only was deſigned and ſent of God to help him; who therefore muſt be ſome created Angel, and not the increated Son of God, for

he being the Captain General of the Lord Hoſts, and the Head of all Angels, could not have been limitted with that reſtrictive and exceptive Expreſſion of none but *Michael*, becauſe which way he inclines, and where he commands, all the *Hierachies* of Angels follow as an Army their General: Beſides his Power and Strength in Operation is greater than that of all the Angels, who are but his Inſtruments, who as the primary univerſal Cauſe, works by them as particular Inſtruments; therefore, it could not be ſaid of him, None ſtands with me but *Michael*, &c. Moreover, ver. 12. the Angel tells *Daniel*, that after one and twenty Days Conflict, *Michael*, one of the chief Princes came to help; which clearly ſhews, that he means ſome created Angel, and not the infinite increated Son of God, who was both eſſentially and virtually preſent with him all the while, and could not properly be called one of the chief Princes by way of Compariſon, for then there might be others as eminent as he, and he but one of the Chief, and not the Chiefeſt, Supream and Head of all; which yet he is, being the Head of all Principalities and Powers: and is it not very improper to call the ſole General of an Army, who divides that Power with no Equals, one of the chief Commanders? And to call an Emperor that hath many Princes under him, not one near Equal to him, one of the chief Princes? Therefore, this was not the increated Head of Angels, but ſome other princely Angel ſent by God to aſſiſt *Gabriel*, and that there is ſuch a one beſides Chriſt is clear from *Jude*, ver. 9. *Yet* Michael *the Arch-Angel when contending with the Devil, he diſputed about the Body of* Moſes, *durſt not bring a railing Accuſation againſt him*, &c. Now this Expreſſion (*durſt not*) ſhews it to be meant of ſome created Angel, being unfit to be applied to the eternal Son of God, who was the Creator of all Things, viſible and inviſible; who being God, hath no other Law but his own Will, which is the ſame with his Father's, with whom he is eternally one. And we muſt know this thing ſpoken of here, was acted before the Son of God became Man, in the Conception of the *Meſſiah*, being juſt after *Moſes*'s Death: And why may not this Arch-Angel *Michael* be the ſame, that's ſpoken of, 1 Theſſ. 4. 16. *For the Lord himſelf ſhall deſcend from Heaven with a Shout, with the Voice of the Arch-Angel and with the Trump of God:* Now by the Lord is meant Chriſt, as you may ſee in the 15th Ver. from whom this Arch-Angel is diſtinct, being as his Herald to proclaim his Approach; and ſurely one of thoſe mighty Angels ſpoken of, 2 *Theſſ.* 1. 7. with whom it's ſaid, *The Lord Jeſus ſhall*

be

be revealed from Heaven: But to conclude this Head, it may be worth our Conſideration ſeriouſly to weigh, whether the 6th of *Zachariah* doth not give probable ground to the Aſſertion of the *Cabbaliſts*, who ſay there are four Chief Angels, being as the *Anteſignani* and prime Leaders of the angelical Hoſt, to whom the Government of the Heavens and Earth, is eſpecially, under God committed; ſeeing that ver 5. the four Chariots *Zachariah* ſaw, are interpreted by the Angel to be *the four Spirits of the Heavens, which go forth from ſtanding before the Lord of the whole Earth*, by whoſe Adminiſtrations ver. 8. God's Spirit is ſaid to be *quieted.*

My 8th Obſervation is, *That in the primitive Time Chriſtians were wont to ſee the Angels of abſent Saints, appearing to them in Viſions*, according to Acts 9. 12. where *Chriſt* commanding *Ananias* to viſit blind *Paul*, told him that he was at Prayer, and had *ſeen in a Viſion, a Man named Ananias, coming in, and put his Hand on him that he might receive his Sight.* In this Scripture we may obſerve theſe Things, 1ſt. That this Spirit, or Angel that *Paul* ſaw, had ſome particular Relation to *Ananias*, becauſe Chriſt calls him by his Name. 2. That he was beheld in a bodily Appearance, as coming in like a Gueſt, and laying his Hand upon *Saul.* 3d, That he was in the likeneſs of *Ananias*, for appearing in the Similitude and Figure of a Perſon, he would not take the likeneſs of any other, but of him whom he repreſented. And ſuch Viſions of the particular Spirits, or Angels of Saints ſeem to have been ſomewhat frequent in thoſe Times, by that of *Acts* 12. 15. Where they ſaid of *Peter, It is his Angel:* Now you may obſerve by the Context, that they in *Mary*'s Houſe, at whoſe Door *Peter* knocked, thought it more probable that *Peter*'s Angel ſhould be there, than he himſelf preſent, and delivered from Priſon, whence they ſaid the Maid was mad, for affirming that *Peter* was come, and when ſhe ſtrongly aſſerted it, they concluded 'twas his Angel; now they that made this Concluſion clearly inſinuate, that they were wont to ſee the Angels of abſent Friends, and particularly his, and this being the Concluſion of many Chriſtians, who at that Time. ver. 12. were met to pray, and enjoy God together, adds more Weight to this Obſervation. Moreover theſe perſonal Angels were wont to ſpeak in the Voice of thoſe to whom they did belong; for the Maid concluding only from *Peter*'s Voice, ver. 14. without opening the Door, that he was there, gave them within, Occaſion to believe it was not he, but his Angel,

which ſerves to anſwer Dr. *Brown*'s ſudden and witty, yet groundleſs Objection, who ſays it might be *Peter*'s Meſſenger, becauſe ἀγγελος ſignifies a Meſſenger in general, as well as an Angel in particular: But how could the Maid conclude from hearing the Voice of a ſtrange Meſſenger, that it was *Peter?* And the Text ſaith, ſhe knew his Voice: And why ſhould they conclude againſt the Maid it was his Meſſenger, when ſhe by having heard his Voice, affirmed it was *Peter?* 'Tis certain therefore they meant his Angel, with which and others they were wont to converſe, as this Place evinceth. But to bring one more Proof, let us conſider, *Acts* 16. ver. 8, 9, 10. Where it is ſaid, at *Troas a Viſion appeared to Paul in the Night, and there ſtood a Man of* Macedonia *and prayed him ſaying, come over to* Macedonia *and help us.* Here we may obſerve three Things. 1ſt, That the Angels or Spirits of Perſons far off, (the Sea lying betwixt *Macedonia* and *Troas*) ſometimes appeared to the Saints. 2d, That theſe Angels or Spirits were wont to ſpeak, and diſcover their Minds, and God's Will by Voice. 3d, That *Paul* much regarded ſuch Speakings, for ver. 10. he concluded from this Viſion that God *had called him to preach the Goſpel in that Country,* whither he preſently ſailed. But now if it be asked whether theſe were particular ſubſiſting Spirits, and guardian Angels deputed to particular Perſons, or the very Spirits and inward Man of thoſe Perſons? I anſwer, I ſhall not poſitively determine whether they were ſuch guardian Angels, perſonally different from thoſe they repreſented, or whether they were the Spirits and inward Men of ſuch Perſons; that they might be the laſt, we may have ſome Ground from the 1ſt, and 3d Text before cited, in one of which its ſaid that a Man named *Ananias* appeared to *Paul,* in the other, that a Man of *Macedonia* ſtood by him and ſpoke, *&c.* by which Expreſſion it ſeems that they themſelves in relation to their Spirits, or internal Man, thus appeared, which might be by God's ſecret Operation, without the knowledge of their outward Man, as by my own Experiance in Things of this Nature, I can witneſs: But beſides I know ſome that enjoy ſuch Viſions, who have ſeen the Angels, or Spirits of other Saints, ſpeaking as in their Perſons, and ſaying that they are affected thus or thus, under ſuch, or ſuch ſpiritual Diſcoveries and Openings, juſt as ſuch Perſons are at the ſame Inſtant; which makes it probable that they are not particular ſubſiſting Angels, diſtinct from the Spirits of ſuch Perſons, but even their own Spirits: But to render this a little more plain, let us conſider that every Saint hath his

own

own inward Man. which *Paul*, 2 Cor. 4. 16. makes really different from the outward, being that which 1 Theſſ. 5. 23. is called τὸ πνεῦμα the Spirit, there diſtinguiſhed from Soul and Body, the ſame which is expreſſed, Heb. 4. 12. where the Word of God is ſaid to pierce *even to the dividing a ſunder of Soul and Spirit*, where by Soul is meant the animal imaginative Soul, by Spirit the inward Man, or, intellectual Spirit, which the *Platoniſts* call τὸν νοῦν or ἀνθρωπον νοῦν the Mind and flower of the Mind or Soul, by which as the *Cabbaliſts* ſay we are capable of divine Viſion, and immediate Illumination; and therefore may well be call'd our Angel, becauſe it ſtands betwixt God and our outward Man, receiving Directions from him, for the Government and Rule of the outward Man: This compared to the imaginary ſenſual Soul, is as the Man, that, as the Woman, which ought to be in Subjection to her angelical Husband, and learn of him in *Silence*, according to the Myſtery of *Paul*'s Precept: Now the Word of God divides betwixt theſe two, by raiſing the Spirit out of the irregular concupiſcible Imbraces of the *animal fleſhly Part*, and ſo, by making them keep their juſt Diſtances, in giving the Spirit Power over the Fleſh to ſubdue it, and to check it's wandering Imaginations and Earthly Affections, that ſo theſe being in Order, the Spirit may enjoy Divine Silence, in Converſing with God and Angels; for it is in reference to this inward Man or Spirit of our Minds that we are ſaid, *Eph.* 2. 6. *to ſit in Heavenly Places*, for this lives not properly in any particular Place, ſo as to be circumſcribed by an ambient Body, and tho' it hath a more particular Relation to an outward Body, than ſeparate Spirits and Angels; yet being a pure Spirit beautified with God's Image, 'tis very Subtile, and virtually extenſive and capable, by God's actuating of it, to appear any where within the Sphere of its Created influence, by making a Repreſentation of the Body to whom it belongs, not in the outward Air, but in the internal World, which being nearer the Centre, contains not ſuch diſtances as the Outward; for the more Spiritual any thing is, and the nearer to God, the more Univerſal it is: Therefore where any Spirit by Nature or Grace is ſo Pure, as to be United to God, and his moſt pure Nature, that being Eſſentially perfect in every *Punctum*, and no more diſtant as to extenſive Space, from one Place than another; Such a Spirit by this Union, hath a kind of Univerſal tho' not infinite Preſence, and may diſcover a figurative Similitude of itſelf any where, as God will employ it; Hence it appears that our Spirit, or inward Man, which

thro' the Humanity of Chriſt is united to God, by his Appointment, may make an Appearance to another Saint, far diſtant from our outward Bodies, yea, and ſee things our abſent Eye cannot reach; which Myſtery *Paul* gives Teſtimony to, by his own Experience, *Col.* 2. 5. where he ſaith, *tho' I am abſent in Body*, or Fleſh, τῇ σαρκὶ *yet I am preſent with you* τῷ πνεύματι, *in Spirit, joying and beholding your Order, and the ſtedfaſtneſs of your Faith:* Here he clearly expreſſeth the Abſence of his Body, the Preſence of his Spirit, the Sight he had by that Preſence, and Joy which flowed from that Sight: And there are ſome now who are ſober, ſpiritual Chriſtians who have truly experienced what *Paul* writes; all which ſhews the poſſibility of our internal Angels appearing to thoſe who in the Body are at an outward diſtance from us.

My 9th Obſervation is, *That ſome of the Church Militant have by Viſion enjoyed Communion with ſome of the Church Triumphant*; which clearly appears by *Mat.* 17. 3. Where *Moſes* and *Elias*, appeared to *Peter*, *James* and *John*, talking with Chriſt upon the Mount, which ſo affected *Peter*, that ver. 4. he ſaid, *Lord it is good for us to be here*; and Mat. 27. 52 53. it's ſaid, *The Graves were opened, and many Bodies of Saints which ſlept aroſe, and came out of the Graves after his Reſurrection, and appeared to many.* Here you ſee they ſhewed themſelves not to all but to ſome, having Power by Reaſon of their Spiritual Bodies, to be Viſible or Inviſible as they pleaſed; which Power *Chriſt* manifeſted after his Reſurrection, whoſe Body ſometime vaniſhed out of the ſight of his Diſciples; as on the contrary, theſe are ſaid here to appear, which Terms are wont to be attributed to Angels, in their Diſcoveries and Diſappearances. Moreover Chriſt himſelf, after his Aſcenſion appeared to *Paul*, in his Journey towards *Damaſcus*, and diſcourſed with him; and again in the Temple when *Paul* was in a Trance; and afterwards *Acts* 23. 4. Chriſt ſtood by him when he was at *Jeruſalem* in great Danger and comforted him. And did he not ſhew himſelf in Brightneſs and Splendor to *John* in the Iſle of *Patmos*, who there particularly deſcribes the Appearance of his glorified Humanity, which was ſo full of Luſtre and Majeſty, that *John* with the ſight, *fell at his Feet as Dead*, by which he gave our Saviour occaſion to touch him with his Bleſſed Hand, and to bid him *not Fear*: Now what a bleſſed viſible Communion was this, with the bleſſed Head of the Church Triumphant: who by his often appearing in Viſion after his Reſurrection and Aſcenſion, confirmed the Truth of his own Promiſe, that he would be with his Diſciples,

ciples *to the End of the World*; and doth not *Rev.* 4. 4. confirm this, of Communion with Saints in Glory? Where *John* affirms, that *round about the Throne he ſaw Four and Twenty Elders,* πρεσβυτέρους, *ſitting on Twenty Four Seats, Cloathed with White Rayment, with Crowns on their Heads:* Now that theſe were ſome highly glorified Saints appears; 1ſt, In that they are called Elders, a Term uſually applyed to the moſt Grave and Spiritual of the Church, in the Old and New Teſtament. 2d, In that they are *Rev.* 7. 11. diſtinguiſhed from the Angels, who are there ſaid all to ſtand round about the Throne, and about the Elders, who ſat in their Seats, and yet ſometimes *Rev.* 4. 10. *fell down before him that ſat on the Throne and Worſhiped him, caſting their Crowns at his Feet,* which ſhews their Subjection as Creatures. 3d, In that they had been ſaved and redeemed by Chriſt from the Earth, which clearly appears by their ὠδὴν, or Songs of Victory, *Rev.* 5. 9. in which they make this Confeſſion to the Lamb; *Thou waſt Slain, and has Redeemed us to God by thy Blood, out of every Kingdom,* &c. *And haſt made us to our God, Kings and Prieſts, and we ſhall Reign on the Earth:* Their kingly Office was expreſs'd by their Crowns, which were given as Rewards of Victory; *Rev.* 2. 10. Their Prieſtly, offering up Odours to God, *Rev.* 5. 8. Their Redemption thro' Chriſt's Blood by their White Rayment, according to that of *Rev.* 7. 14. where one of thoſe Elders diſcourſing with *John*, of thoſe arrayed in white Robes affirms; *Theſe are they that came out of great Tribulation, who have waſhed their Robes, and made them White in the Blood of the Lamb:* And this white Rayment Chriſt exhorts us to buy of him, *Rev.* 3. 18. which *Rev.* 19. 8. is called, *The Righteouſneſs of the Saints.* And 'tis very probable the Angel that interpreted to *John* many of the Myſteries he ſaw in his *Revelations*, was one of the antient Prophets which appears by *Rev.* 19. 10. and 22. 9. where the Angel forbids *John* to worſhip him, annexing this Reaſon. *For I am thy fellow Servant, and of thy Brethern the Prophets, and of them that keep the Sayings of this Book*; by which Expreſſions he intimates, that he was one of the Prophetical Saints, in that he calls himſelf *John*'s Fellow Servant, σύνδουλος which Term uſually expreſſeth, one United to ſome Saint or Saints in ſome peculiar Work; and in a nearer Relation and Conjugation, than a Saint and an Angel, as *Col.* 4. 7. and in other Places. 2d, In that he ſaith, he was of his Brethern the Prophets, which makes it clear, that he was ſome deceaſed Saint, for if he had only ſaid, and of thy

Brethern, it had been enough, to have ſhewed that he was one of the human Nature, redeemed by the ſame Blood, and baptized by the ſame Spirit of Adoption, into the Body of Chriſt: But his annexing, that he was of his Brethern, the Prophets, plainly ſhews, he was one of the Seed of *Abraham*, and of the antient Prophets, which had given, and did now give Teſtimony to, and of Jeſus by the Spirit of Propheſy, *Rev.* 19. 10. And this is more confirmed by *Rev.* 21. 17. Where the Wall of the new *Jeruſalem* was ſaid, to be One Hundred and Forty Four Cubits, *according to the Meaſure of a Man*, i. e. *of the Angels.*

Here the Holy Ghoſt ſeeing to point to that Angel which *Rev.* 22. 16. was ſent by *Chriſt* to ſhew theſe Things to *John*, calls him a Man; for it cannot import that the Meaſure of a Man, and an Angel is one, and the ſame, *i. e.* that the Capacity and Dignity of their Natures and Eſſences is juſt equal, for one muſt exceed, and the other be exceeded in ſome Things, otherwiſe all were Men, or all Angels. 2d, It doth not import that this Man was an Angel, in Reference to his ſpecifical Nature, for why ſhould the new *Jeruſalem* be meaſured according to the Model of an Angel, ſeeing the Meaſures of it are proportioned according to 12 times 12, or the Number of thoſe 144000 Saints (1 being put for a Thouſand) which were ſeen ſtanding upon Mount *Sion*, being thoſe that were ſealed of the 12 Tribes; according to which Tribes this City had 12 Gates, and 12 Foundations bearing the Names of the 12 Apoſtles. 2d, 'Twas fitter to be meaſured by the Nature of a Man than an Angel, becauſe *Chriſt* took our Nature upon him, and by his Blood redeems his human Brethern, and makes them living Stones of this new *Jeruſalem*; it clearly then appears that the new *Jeruſalem* was meaſured by a Man as to his Species, tho' called an Angel; becauſe of the nearneſs and great Proportion betwixt an Angel and a glorified Man. 2d, Becauſe of the Office of this Perſon, in that he was ſent, *Rev.* 22. 16. to reveal divine Myſteries to the Church. 3d, Becauſe he was one of a large comprehenſive, Intellect, deep-ſighted in Eternity, like ſome Eagle-eyed-Angel that never knew the Vail of an elemental Body; and why Chriſt may not ſtill make uſe of ſome highly illuminated Saint of the Church in Heaven, to diſcover Myſteries to thoſe on Earth, who are fitted by Faith, Mortification and Abſtraction from their Senſes, I know no Reaſon, in regard they being one in Nature with us, and having lived in corrupt Bodies as well as we, are fitter than the abſtract Angels, inſtrumentally to work upon our Spirits in the revealing and opening of ſpiritual Myſteries.

Now

Now that 'tis poſſible for us in this Life to enjoy Communion with the Saints departed, that live in Eternity, appears by the former Examples, and that probably we may, if we uſe the Means in following the Pattern of Chriſt's Life, is clear. 1ſt, In regard the Heaven wherein they live, is not at ſuch an outward Diſtance from us, as moſt ſuppoſe; but in it's own Principle every where, as I proved by Chriſt's appearing after his Aſcenſion, for *the more we die to the ſenſual Nature, and thorough Death partake of Chriſt's Reſurrection, the nearer we come to God and Heaven, and ſo are more capable of Communion with the Spirts of juſt Men made Perfect.* 2d, In that the Communion of Saints is an Article of the Creed, that is the Communion of the Saints in Heaven, with thoſe on Earth, and Reciprocally, as well as of Saints Triumphant, with thoſe that are ſo; and with Saints Militant with their Fellow Soldiers; for we make all but one Body, having one Spirit, which living in every Member, unites all ſo to the Head, and to one another, that there can be no ſuch Schiſm and Diſtance, as to hinder free Communion, either External or Internal, or both. 3d, Becauſe *Paul Heb.* 12. makes the great difference betwixt Chriſtians, that are in the pure Goſpel-Diſpenſation, and thoſe *Iſraelites* under the mere legal Adminiſtration; to conſiſt in this, that the latter were but at Mount *Sinai*, under the terrible Adminiſtration of a ſtrict outward Law; but the former were *come to Mount* Sion, *unto the City of the living God, the Heavenly* Jeruſalem, *and to an innumerable Company of Angels*, ver. 23. *To the general Aſſembly and Church of the firſt Born, which are written in Heaven, and to God the Judge of all, and to the Spirits of juſt Men made perfect*, ver. 24. *And to Jeſus the Mediator of the new Covenant*, &c. We ſee here, that *Paul* makes it the Character of ſpiritual Chriſtians attainment, to be arrived at Mount *Sion*, the Place of the Bleſſed, to be come to an innumerable Company of Angels, and to the general Aſſembly of the firſt Born written in Heaven. And is not this a State of Communion with Angels, and with the Saints glorified, and Spirits of the Juſt? Let us take heed then of denying then this great and bleſſed Truth, which is ſo clearly held forth in the Scripture; and rather reflect upon ourſelves, and examine whether in the outward Letter of the Goſpel, we are not yet under the Law? And whether Chriſtans now, are not far ſhort of the State of Saints in *Paul*'s Time? and it is to be doubted, that *if the Eyes of many that think themſelves in the Noon-tide of the Goſpel were but opened, they would ſee that they had not yet paſſed Mount* Sinai, *and would*

would begin to Quake and Tremble, as beholding Fire and Darkneſs, yet betwixt God and them: And I truly fear, that many take the Thunder, Lightning, Hail and other terrible Judgments, at firſt poured down upon the Rebellious *Egyptians*, (or groſs natural Corruptions) to be the giving of the Law at Mount *Sinai*, and ſo in their ſpiritual Progreſs (of which the outward was a Type) think themſelves near *Canaan*, whereas they are yet but in their *Sinai*, betwixt that and *Egypt*; not ſeeing the Cherubims Sword which ſtands betwixt them, and the Garden of *Eden:* As to my own Experience, after I had had great Changes, and real Works of Converſion upon me, and thought myſelf paſt Mount *Sinai*; yet my Eyes being opened a-new, I ſaw I was but between *Egypt* and Mount *Sinai*, and came to behold the Law given, in a great deal of Majeſty and Severity; ſeeing betwixt me and Mount *Sion*, the ſmoaking Mount of *Sinai*, covered with Fire and Darkneſs; and that my Fleſh was to be thruſt thro' and Slain by the Cherubims Sword, before I could paſs thro' the Region of Fire, towards the Heavenly Paradiſe; and all this was after great Enjoyments of Free Grace, and many Taſts of the great Love of God to, and in my Soul, which were ſent as ſweet Allurements to draw me further out of myſelf. But Bleſſed be our great Mediator, who has walked with me in the hot Furnace of God's Wrath, and by his Blood hath ſatisfied Juſtice; quenched the Flames of Wrath; Waſhed my Soul, and thro' Death, brought me nearer the Fountain of Life. But to conclude this Head, let us conſider, that our coming to Mount *Sion*, and enjoying Communion with the Spirits of the Juſt in this Life; and the Angels is a great Priviledge purchaſed for the Saints, by the Blood of the Lamb: *Having therefore Brethern boldneſs to enter into the Holieſt by the Blood of Jeſus, by a new and living way which he hath conſecrated for us thro' the Vail, that is to ſay his Fleſh; and having an High Prieſt over the Houſe of God, let us draw near with a true Heart in full aſſurance of Faith,* Heb. 10. 19. 20. 21.

My 10th Obſervation, I ſhall make is, *That Communion with God and Angels by way of Viſion, is a great and weighty Diſpenſation.* Hence *Jacob* (Gen. 28. 16. 17.) after he had ſeen the Angels aſcending and deſcending, and the Lord from above them ſpeaking to him; breaks forth into theſe Expreſſions, *ſurely the Lord is in this Place, but I know it not,* as intimating ſome more particular Relation to, and extraordinary preſence of God in ſuch Places, where he opens the inviſible World, and ſhews manifeſt Viſions to

his

his Saints in Union with elemental Bodies. Hence *Moſes* was commanded to put his Shoes off his Feet, whilſt the Flaming Viſion continued, becauſe of the Relation of God's extraordinary Preſence to that Place, at that time, which was therefore called *Holy Ground*, tho' it was a Figure of a deeper moral Myſtery. And this *Jacob* more confirms by his *Ecphoneſis*, ver. 17. *How dreadful is this Place? This is none other but the Houſe of God, and the Gate of Heaven*, and *Gen.* 32. 30. The Viſion of God in human Form, is called the ſeeing of him *Face to Face*, which intimates the Greatneſs and Honourableneſs of ſuch Viſions. The Apoſtle expreſſing the very beatifical Sight by the ſame Terms, 1 *Cor.* 13. 12. And *Jacob*, thought it a great Priviledge to have enjoyed ſuch a Viſion, and yet to live, *Gen.* 22. 30. For *Iſaiah*, that high Evangelical Prophet, Chap. 6. after he had beheld the Viſion of the Lord upon his Throne with his Attendants, the *Seraphims*, cries out, ver. 5. that he was Undone, becauſe he had ſeen with his Eyes, *the King, the Lord of Hoſts*; which ſhews the Weight, and Glory of ſuch Viſions, ſtriking thoſe that ſaw them into Admiration of God's Majeſty, and their own Vileneſs: This *Daniel* (that eminent Saint) Chap. 10. 8. confirms, who by the Bright appearance of the Majeſtick Angel confeſſeth that he retained *no ſtrength*, and that his *Comelineſs was turned into Corruption*, and God himſelf who is moſt Wiſe, and knows beſt what things are Great and Excellent, what not, *Num.* 12. 6. 7; makes it a peculiar Token of his extraordinary Love to, and high value of *Moſes*, to ſhew him ver. 8. The *Similitude of the Lord*, which ſhews 'tis an high enjoyment to ſee God by way of Similitude, that is in that Glorious Spiritual Likeneſs and Similitude, which he himſelf takes up to appear in, as he did to *Moſes*, *Iſaiah*, *Ezekiel*, *Micaiah*, *Daniel*, and laſt of all, to Divine *John*, when he ſaw him in Heaven ſitting on a Throne in a Human Form; and when he beheld this, he was in the Spirit and wrapt up into or near Heaven, *Rev.* 4. 10. according to that Voice, *come up hither*: If things then even in Heaven, where God manifeſts himſelf moſt perfectly, are ſeen under figured determin'd Appearances, as *John* ſaw the Elders and Angels about the Throne; I ſay if, for, as really it is; This ſhews that ordinary Intellection (ſuch as we commonly enjoy in the Body) by imperfect Species of things, is far below this Sight, which beholds things ſo clearly in God's own Light, even as the thinking of a thing, is below the real ſight of it; and the meditating of Heaven far ſhort of *Paul's* Viſion of it in that Rapture, in which he *heard and ſaw things*

things unutterable; and the repreſenting Chriſt in thoughts exceeding mean, in Compariſon of *Stephen's* real ſight of him in Glory, and the Life of Faith, much inferiour to that of perfect Sight: And altho' pure Intellection being abſolutely Spiritual, is more Noble than the ſight of the outward Eye, Yet, one cannot reaſonably argue from thence, that ordinary Intellection which is much Corrupted, and hugely ſhort of Pure; muſt therefore be more Excellent and Satisfactory, than the ſight and enjoyment of Heavenly Viſions; for moſt Viſions, as I know by Experiance, are ſeen by the Internal, not by the external, Corporeal Eye; and ſo are not Material, but ſpiritual Objects: And tho' Viſions did all appear to the external Eye, yet were not their Enjoyments more Baſe, yea, they would be more Excellent, all things well conſider'd, than that of ordinary Intellection; which bring but the Knowledge of things by thoſe Species, which once came from the Senſes, is but a dark imperfect way to converſe in; whereas, the ſight of glorious extraordinary Objects thro' the Eye, by their viſible Preſence, gives more Aſſurance, Satisfaction and Delight, entring deeper into the Soul by ſtrong Impreſſion, than Thoughts without ſuch Objects; and who (for Illuſtration) would not prefer a ſight of the Circulation of the Blood in Man's Body, which might diſcover to the Eye, the Situation of all the Arteries and Veins, with the ſecret Paſſages of the Blood from one to another, and ſo back to the Heart: I ſay, who would not prefer ſuch an experimental Sight to the repreſenting of it only by Thoughts to ones ſelf? Seeing that in the Firſt, there is a joining of the Eye and the Underſtanding together, which is not in this Laſt; which is much to be taken notice of in our Compariſons of common Intellection, (which in its kind, is very imperfect) with the ſight of the Eye, which, in its own kind, is much more perfect, leſt we ſhould disjoin Things that go together; for in the corporeal Viſions, beſides the preſence of the Object, and all Advantages that flow from it, there is all that may be called Intellection joined with Senſation, which clearly proves that enjoyment of Communion with God and Angels by Viſion, tho' it were to the outward Eye only, were more excellent, and to be preferr'd before Communion by Thoughts only: becauſe in this laſt, beſides Intellection and Reflections of the Underſtanding, there's the addition of a viſible extraordinary preſence of God and Angels, in a way more like the Enjoyments in Heaven, than ordinary Communion is; for in ſuch Enjoyment, the Eye (ſuppoſe that of the Body) ſees a glorious Object more beautiful than the Sun, the Underſtanding

ſtanding preſently apprehends this an effect of God's extraordinary Preſence, and knows it an extraordinary Diſcovery of his particular Favour, which, it may be, is preſently diſcovered by an angelical Voice ſpeaking to the Soul. Oh! how is the Soul then raviſhed? How is it tranſported with this open Diſcovery of God? How is it filled with holy Amazement, to ſee God and his Angels in ſuch an immediate viſible way of Diſcovery ſo near? How is it ſtruck into profound Reverence? How low at this time do all Earthly Enjoyments ſeem? How mean the greateſt Monarch? How much more raviſhing Satisfaction doth it now enjoy, by ſuch a manifeſt appearance of God and his Angels, or through his Angels, than it ordinarily enjoys by intellective Reflections, which are many times eclipſed and diſordered by Imaginations, raiſed from the Senſe of outward Objects? What a difference doth it find betxwit thinking of God and his Angels, and ſuch Appearances of them as preſent by Voice and Viſion, through which the Soul finds wonderful Virtue, Power, and Life conveyed into itſelf? But as I ſhewed before, moſt Viſions of the Prophets, and primitive Chriſtians (as I believe) all thoſe of the opening of the internal Heavens, the Similitude of God on his Throne, of Chriſt Glorified, of the Seraphims, Cherubims, and other Angels when they appeared in Sun like brightneſs, and moſt, if not all that we now enjoy, are ſeen by the Eye of the Soul, and intellectual Power of Sight, without the help of corporeal Organs, and ſo more in that way by which Angels and Saints behold Things in Heaven, than Communion by meer Thoughts is, which ſhews the Excellency of the former way over the latter, becauſe that which is more agreeable and like to that, which is more excellent is itſelf, ſo far as it's agreeable, more excellent alſo; and queſtionleſs this open Sight and Enjoyment is more like that of Heaven than common Intellection by Thoughts; for certainly in this way of internal Sight, *John* ſaw all his Viſions, eſpecially thoſe in Heaven, for he was wrapt into the Spirit, as a Preparation for this Enjoyment, and certainly, *the Underſtanding by Image and Conception without internal Sight*, as we ordinarily do; *is a great and ſad effect of the Fall, and ſhews the prevalency of Imagination over the Intellect*; for in thinking we beh old not the Eſſence of any thing, but only the Image or Species of it, whereas *true, perfect Knowledge is the Intuition of the Being, or Eſſence itſelf, and the more we come to Perfection, in the Reſtoration of our primitive Faculties in their Uſe, the more we ſhall enjoy the real Sight and Intuition of Things; even as the outward Eye*

ſees

ſees it's Object, though more nobly. Whence the Enjoyment in Heaven which the Souls of Saints partake of, (as ſoon as they are out of the Body) is called the ſeeing of God Face to Face, and this is without Images, or ſuch Speecies which in ordinary Intellection we uſe; for there, *Rev.* 22, 5, the Light of the Son of God ſupplies their Place, who is the only Light of the *new Jeruſalem*, by which our ſpiritual Eyes ſhall be joined with all ſpiritual Objects. And *David* affirms, that when a Man dies all his Thoughts periſh; and I cannot underſtand what more perfect and ſatisfactory Way to Knowledge we can deſire or imagine, than for the Soul to ſee by Intuition the Eſſences of all Things, as we do the ſuperficies of Things by the outward Eye, and to underſtand in that ſimple Viſion, the Cauſes, Effects, Agreements and Diſtinctions of all Things: Therefore it is not a Sign to the Baſeneſs but of the Nobleneſs of Enjoyment for the Soul in this Life, to ſee in that Way ſpiritually as the outward Eye doth materially; for ſuch was the manner of *John*'s ſeeing all thoſe glorious Objects in Heaven opened, even when he was in the Spirit, and ſo in Abſtraction from bodily Impediments, and ſuch will our Sight be in perfect Bliſs; or elſe we muſt be in that ſad Condition blind Men are in that want the ſweet and comfortable Enjoyment of the Light, ſeeing no real Object, only entertaining themſelves with the Thoughts and Conceptions of Things. But to proceed a little further in the proſecuting this Head, I will particularly ſhew the Weightineſs of Viſions of Angels; which appears, in that God lives and acts in them in ſuch an immediate Preſence, that ſometimes they ſpeak in the Name of God, as Ambaſſadors who repreſent their Prince. Hence, *Gen.* 22. 11, 12, the Angel of the Lord called to *Abraham* out of Heaven and ſaid, *Now I know thou feareſt God, ſeeing thou haſt not with-held thy Son, thy only Son, from me.* Now *Abraham* had no Intention to offer up his Son to an Angel, therefore the Angel muſt ſpeak in the Name or Stead of God. So *Gen.* 3. 11. Now this ſhews how preſentially God lives and acts in them; which is alſo clearly ſhewn in *Exod.* 23. 20, 21. where God declaring how he had ſent his Angel before the *Iſraelites*, commands them to *beware of him*, and not provoke him, but obey his Voice, adding this as one Reaſon, *for my Name is in him*; Now by Name, in Scripture, is many times meant the Nature, Power, and Image of God, as *Deut.* 28, 58. *Prov.* 18, 10. *Acts* 3, 16. *Rev.* 3, 12. Therefore it was a ſtrong Argument that God uſed to perſuade them to obey that Angel that went before them, to tell 'em, that his own Nature, Power, and Image dwelt in him,

and

and ſo that he himſelf thro' that Angel was preſent in an extraordinary Way amongſt them; and that it is a high Priviledge and Effect of a glorious Union, appears by that of Chriſt, *Rev.* 3, 12. Where he promiſeth, as one of the higheſt Rewards to thoſe that overcome, that he will write on them *the Name of his God*; which is no other than his Nature, which we ſhall be perfectly united to in the State of Perfection. Moreover the Name Angel is ſo honourable, that ſometimes the Lord is call'd an Angel without Addition, tho' not an Angel of the Lord. Thus *Hoſea* 12, 4. it is ſaid of *Jacob*, he had *Power over the Angel*, who *ver.* 5, is there ſtiled *the Lord of Hoſts*; ſo the Angels have been ſometimes called God, our Lord, as *Jud.* 13, 22, where *Manoah* ſaith, *we ſhall ſurely die, becauſe we have ſeen God*; whereas in the Verſe before it's recorded, *that Manoah knew it was an Angel of the Lord.* And that Angel which God promiſed ſhould lead the *Iſraelites* in the Wilderneſs, is ſometimes called the Lord, *Exod.* 13, 21, and *the Angel of God, Exod.* 14, 19, promiſcuouſly, which ſhews the eminent Preſence of God in them, and what Regard we ſhould have of ſuch angelical Appearances when God ſends them; ſeeing at ſuch times his flaming Chariots, in whom he rides, do ſo viſibly converſe with us. But to conclude, tho' this Communion with Angels is a weighty Enjoyment, and a great and bleſſed Priviledge for thoſe who live in mortal Tabernacles, yet we are not to worſhip them, but to look upon them as our fellow Creatures, who owe Worſhip to our Meſſiah, and their Captain, *Heb.* 1, 6. *Let all the Angels of God worſhip him*; altho' for our Good he became a little lower than the Angels, *Heb.* 2, 9, by aſſuming Fleſh and Blood for the ſuffering of Death; even as we yet are far below them in Glory and Happineſs, by Reaſon of our ſenſitive Nature, which are Vails, hindering our Sight of the holieſt Place, where *Jehovah* dwells between the Cherubims. It is therefore an Honour to thoſe who enjoy their Society, which *Daniel* well underſtood, when he gave ſuch civil Reſpect to the Angel as we are wont to afford Perſons of Honour and great Quality, by giving them their Titles, *Dan.* 10, 16. *O my Lord!* and *ver.* 17, *How can the Servant of this my Lord, talk with this my Lord?* But, in a Word, tho' the Angels, in the time of our Imperfection, are far above us in Light, Power and Glory, yet in the Reſurrection we ſhall be, at leaſt, ἰσαγγελοι, equal to the Angels, if not above them.

Another Obſervation flowing from the former ſhall be this, 1*ſt*, *That the Enjoyment of Viſions and other extraordinary*

nary Gifts, hath been the Effects of God's particular Favour and Goodneſs, to thoſe that poſſeſs them. 2dly, A real Sign of his dwelling and acting in them, in an eminent Manner. The firſt of which appears in that they who were endued with the greateſt Proportion of theſe, have been the greateſt Favourites of God; ſuch were *Abraham, Enoch, Jacob, Moſes, Elijah, Eliſha, Iſaiah, Zachariah, Ezekiel, Noah, Daniel, Job,* together with Chriſt, the Apoſtles, and primitive Chriſtians; and that the Poſſeſſion of theſe Gifts and Diſpenſations, were the Effects of his eſpecial Favour to them is clear. 1ſt, Becauſe amongſt the great Favours God promiſed to the Chriſtian Church, theſe are reckoned as very remarkable ones, *Joel* 2. 28. *I will pour out my Spirit upon all fleſh, and your Sons and Daughters ſhall propheſy; Your young Men ſhall ſee Viſions, I will ſhew wonders in the Heavens, and in the Earth, &c.* 2dly, Becauſe the withdrawment of theſe Enjoyments, hath been threatned by God as a great Judgment, *Mich.* 3. 6. 7. and it was a Sign of his Diſpleaſure againſt *Saul*, that he would Anſwer him neither by Propheſy, Dreams or Urim. 3dly, In regard they afford the Enjoyers of them, many bleſſed Advantages in reference to their Spirits, and good of their Souls: As 1ſt, They give powerful Adminiſtration of God's eſpecial Preſence, and ſo afford an Happy means to Saints in the Body to carry themſelves as before ſo Mighty a Preſence, *Gen.* 17. 3. *Exod.* 3 6. *And when all the Children of Iſrael ſaw how the Fire came down, and the Glory of the Lord upon the Houſe, they bowed themſelves with their Faces to the Ground upon the Pavement, and Worſhipped and Praiſed God ſaying, for he is good, for his Mercy endureth for ever,* 2 Chron. 7. 3. Oh! What a ſweet Frame of Spirit were they drawn up into, at the ſight of this miraculous Emanation of angelical Glory which deſcended, as an extraordinary Teſtimony to *Solomon*'s Prayer. 2d, They ſtrike the Beholders of them into a deep Senſe of their own Vileneſs. *Iſa.* 6. 5. *Dan.* 10. 8. Who when he ſaw the glorious Viſion of him whoſe Body was like the *Beryll*, and Face as the Appearance of Lightning, confeſſeth, That his *Comlineſs was turned into Corruption.* 3dly, They powerfully ſhew the Vileneſs of the faireſt and moſt enticing earthly Objects; For how unbeautiful would that, which hath been the greateſt Allurement in the World, even the Beauty of Women, ſeem after ſuch a Viſion as that of *Daniel* the 10. And that of *Paul*, *Acts* 26. 13. When Chriſt appeared to him in a Light, brighter than the Sun, which yet is the moſt glorious Body of this Creation?

tion? And what would Honour from Men, and Converſe with the greateſt Princes, ſeem to that Converſe *Jacob* had with the Lord at *Bethel*; *Moſes* in the Mount; *Daniel*, with that Mighty Angel, who told him, he was a *Man greatly beloved*; *John*, with Chriſt in the Iſle of *Patmos*. 4th, Advantage is, that Tranſcendent delight they afford the Souls, of thoſe that enjoy them: For what degree of Pleaſure did *Paul* want, when he was wrapt into Paradiſe? What did *Moſes* feel in his Soul; when the Lord cauſed all his Goodneſs to paſs before him? How could *Micaiah* choſe but be tranſported, when he *ſaw the Lord upon his Throne, with all the hoſt of Heaven ſtanding on his Right and Left Hand?* What did ſome of the holy Men of God feel, when by the Power of the Spirit, they were ſometimes tranſported in Viſion, ſometimes wrapt Perſonally up into the Air, and carried as upon the Wings of the Wind. 1 *Kings* 18. 12. 2 *Kings* 2. 16. *Ezek.* 3. 12. *Acts* 8. 39. The Spirit much working upon, and penetrating thro' Souls and Bodies, at ſuch Times, how could they but be filled with delightful Amazement and aſtoniſhing Joy, to the Eternal diſcredit of all Earthly Pleaſures? Eſpecially when in ſuch Tranſportations they had ſuch Viſions as *Ezekiel*, Chap. 1. 8. 16. of the Lord in Majeſty upon his Throne, and of the wonderful Cherubims moving in State, with a Sound like the Voice of the Almighty. The 5th Priviledge the Poſſeſſors of theſe receive by them, is the happy Capacity they are put into, to do much good for others, and ſo very much to glorify God, and to make their own Crowns the greater at the laſt Day, when all ſhall be judged according to their Works. How uſeful were the Prophets to the *Iſraelites*, by their immediate Meſſages from God? And the Apoſtles by the powerful Gifts of the Spirit, when three Thouſand were converted at one Sermon? How did *Moſes* and *Aaron* glorify God, by the wonders they wrought in *Egypt?* How helpful was *Moſes* to the diſtreſſed *Iſraelites* in the Wilderneſs, when by him, as an Inſtrument, the Red-Sea was divided, the Rock flowed with Water in a time of extreme Thirſt; the Enemies overthrown thro' the ſtretching out of his Arm? How helpful was *Elijah* to the Widow of *Zarephath* and her Son, in making an handful of Meal, a Store-houſe, and a little Oil in a Cruiſe, a laſting Fountain in the time of Famine? How much good did *Eliſha* do by his Gifts? As in diſcovering the King of *Aſſyria's* ſecret Stratagems againſt *Iſrael*, in ſtriking his Army Blind, and leading them into *Samaria*; in multiplying the Widow's Oil, by which, She freed herſelf from Debt, and raiſing from Death the *Shunamites*

Son; and by healing the Poiſon'd Pottage; and in a Time of Famine? by ſatisfying an hundred of the Sons of the Prophets with twenty Loaves: I might here reckon up, that good which Multitudes received by the Gifts of Healing in the Primitive Time. But I ſhall paſs to the 6th Advantage, which is, That great Comfort and Refreſhment ſome of theſe Diſpenſations have afforded eminent Saints in time of great Trial and Sadneſs, 1 *Kings* 19. When *Elijah* was ſad almoſt to Death, God ſent his Angel and refreſhed him; and when *Daniel* was caſt into the Lyon's Den, the Angel of the Lord ſhut the Lyon's Mouths, and ſo freed him from Death, and the fear of it; and Chap. 10. after he had mourned three Weeks, an Angel with a Countenance like Lightning was ſent to him, who gave him Comfort and Refreſhment, by diſcovering that God had heard him, and that he was greatly beloved; And *Acts* 23. 11. when *Paul* was in danger of his Life, by Reaſon of the envious *Jews*, the Lord ſtood by him in the Night and ſaid, *Be of good Cheer* Paul, *&c.* Now, God made uſe of this, as a very effectual way of yeilding Comfort in a very dangerous Seaſon; we ſee then, that very eminent Saints have needed and been ſupplied with theſe Diſpenſations. 'Tis not then a Sign of the Weakneſs of thoſe who were bleſſed with this Adminiſtration, compared to others that did not enjoy it; but of God's particular Love to them, in affording them ſuch Comfortable ways of Communion being yet in the Body, which clearly appears, in that Chriſt himſelf needed, and was ſupplied with theſe Supports, *Mat.* 4. 11. After his Temptation the Angels came and miniſtred to him, and *Luke* 22. 43. when he was in his great Trial, concerning bitter Cup of his Paſſion, *There appeared an Angel to him from Heaven ſtrengthening him*, which clearly evinceth the Greatneſs and Powerfulneſs of this Way of Support, by the viſible Miniſtration of Angels; the Heavenly Wiſdom at that time applying the moſt eminent way of Comfort and Support, to the moſt eminent Time of Suffering and Trial. The 7th and laſt Advantage is the very great Obligation, which by theſe Diſpenſations is laid upon thoſe that are Bleſſed with them, to return extraordinary Love to God, and to live more to him; and as they do much oblige to this, ſo they very much conduce to beget it, in thoſe that enjoy them; for the very great Comfort and ſpiritual Delight which they bring to their Poſſeſſors, draw their Hearts by a holy Violence, to ſtrong returns of Love to the Fountain of them; and we find that nothing works ſo much upon Noble Spirits, (ſuch as the moſt of them were, that were moſt favoured with theſe Enjoyments)

joyments) to beget Love, as the preventing of them in great and eminent Diſcoveries of Love, and in affording particular (not common) Favours, which cannot but ſo win upou the Souls of ſuch as that they muſt be forced to cry out with the Spouſe in the *Canticles*, We are *Sick of Love*: And this I know in ſome Meaſure by real experiance, having found the great growth of my Soul in the Love of God and anſwerable Obedience, ſince he beſtowed ſome of theſe Enjoyments upon me.

And that the Poſſeſſion of theſe Gifts, hath been an effect of God's living and acting in thoſe that enjoyed them, in a very eminent Manner, (which was the ſecond Branch of this laſt Obſervation) is clear enough, becauſe they are immediate Effects of the extraordinary Effuſion of the Spirit, upon thoſe that enjoy them, as *Joel* 2. 28. where *Propheſy*, *Viſions*, *heavenly Dreams*, are enumerated amongſt the Effects of the eminent pouring out of the holy Ghoſt upon the Church, even as all other extraordinary Gifts, 1 *Cor.* 12. 8. 9. 10. are ſhewed to be the particular Rivulets of one Fountain, even the Spirit, in reference to the eminent Dwelling and Acting of it, in and thro' the Saints; whence it evidently appears, that God by his Spirit, lives in the Poſſeſſors of thoſe Enjoyments, in an eſpecial and extraordinary Manner.

My 12th Obſervation which flows from the laſt, and is parallel with the 2d, is, *That as the Ceſſation of Propheſy, and other extraordinary Enjoyments after* Malachi, *'till Chriſt's firſt coming, was a Token of God's withdrawing his wonted Favour from the Jewiſh Church, and of leaving them more to themſelves; ſo the Ceſſation of extraordinary Gifts, and Operations of the Spirit in the Chriſtian Church, was a real Sign of* GOD's *withdrawing the eminent Kindneſs and Favour it enjoyed in the Primitive Time*, and a real Demonſtration of leaving it more to itſelf; by which the Wonders of *Babel* came to be manifeſted, and an Occaſion miniſtred of *Chriſt*'s ſecond coming in Spirit to reform the Church, and triumph over the Myſtery of Iniquity: For 1ſt, if the beſtowing and conferring theſe extraordinary Gifts, were Tokens of God's very great Favour to, and eminent Preſence amongſt thoſe that enjoyed them; Then on the contrary, the Withdrawment of them, and denying the Collation of them, muſt be a Sign of the leſſening of his Favour to, and Withdrawment of his eminent Preſence from thoſe that do not enjoy them; but the 1ſt, I proved in the laſt Chapter, and that even in Relation to the Chriſtian Church; therefore the laſt alſo muſt needs be true, eſpecially conſidering what I have proved in my 2d, Obſervation,

2d, The withdrawment of that from the Church, which preſerved pure Truth and Unity, and ſo hindred and kept out the Anti-chriſtian Man of Sin, and Myſtery of Iniquity, was an Effect of God's withdrawing his former Favour from the Church, and a Sign of more leaving it to itſelf; but the taking away of the Spirit in reference to it's infallible extraordinary Gifts, was the withdrawing of that which made the Church happy with the Bleſſings mentioned; therefore the withdrawing of the Spirit in it's extraordinary Effects, was an Effect and Sign of that before expreſſed. Now the Truth of the Propoſition will appear, by proving the Truth of the particular Things contained in it, and 1ſt, That the Spirit by it's infallible Gifts preſerved Truth and Unity, I do not ſee how any can ingeniouſly deny, becauſe the ſame Spirit that revealed Truth, and brought forth Unity, with the ſame Unction preſerved both Truth and Unity: And 2d, That by this Unction which preſerved Truth, and ſo Unity, the Anti-chriſtian Myſtery of Error was hindred from breaking in upon the Church, is clear, becauſe whilſt this unerring Unction continued, it was ready upon all Occaſions, with it's infallible Determinations, and evident Convictions to oppoſe and cruſh breeding Error, which queſtionleſs it did on all Occaſions offered; and this is confirmed by 2 *Theſ.* 2. 7. where *Paul* ſpeaking of the Working of the Myſtery of Iniquity ſaith, *He that letteth will let, 'till he be taken out of the Way:* Now who can be properly meant by this Perſon here, but the Spirit in it's infallible Gifts? With which he obſtructed the Inundation of this Man of Sin and Error, but this continued but for a Time, even 'till ver. 7. it was taken out of the Way upon which quickly followed, ver. 8. the revealing and appearing of the great Myſtery of Iniquity; ſo that the Withdrawment of the Spirit made Way for the ſudden and vigorous coming forth of this Myſtery of Error, as the removing a Flood-gate gives Paſſage to the ſwift flowing in of a preſſing Water. 3d, That this was a Sign of the Withdrawment of God's former Favour, and of leaving the Church more to itſelf, appears 1ſt, by the great Bleſſing the Church enjoyed, by the Continuance of the Spirit in it's infallible extraordinary Gifts. 2d, By the ſad Inconveniencies and Miſeries it experienced through the Withdrawment of it, as 1ſt, The ſtarting up of human Reaſon in the Church, inſtead of the Spirit's infallible Unction. 2d, The ariſing of many Oppinions and Controverſies, for want of the infallible Opener of Scripture. 3d, From this pure Love and Unity began apace to decay. 4th, The creeping in of Pride and

the

Ambition into the Governors of the Church, whence came the fierce Conteſt's betwixt Biſhops for Power and Preeminence. 5th, The growing and ſpringing up of Idolatry, Superſtition, outward Worſhip, inſtead of pure Worſhip of God, in Spirit and Truth. 6th, The ſad darkning of the Scriptures, and obſcuring of the ſpiritual Truths of the Goſpel. 7. The Hatred and Perſecution one of another for Difference in Judgment. In a Word by the Ceſſation of the pure Unction of the Holy Ghoſt; the Chriſtian World relapſed into ſuch horrible Corruption, that the outward viſible Church became a great *Harlot*, committing all manner of ſpiritual Abominations, *Rev.* 17. which clearly proves the Truth of the 3d, and laſt Particular in that Propoſition. But 3dly, if the Ceſſation of theſe Enjoyments be not an Effect of God's withdrawing his former eminent Favour, and a Sign of leaving the Church more to itſelf, and ſo of it's Eclipſe in Goſpel Glory; then our preſent Churches reformed according to the Letter of the Scripture, may be ſaid to be under the glorious Goſpel Adminiſtration; but that cannot be ſaid in Truth and Verity: For if our Churches, as to their preſent Conſtitution and Enjoyments, be in the pure Goſpel Adminiſtration, then the Adminiſtration of the Goſpel is not more glorious than the Adminiſtration of God under the Law; but that's againſt the Teſtimony of Truth. 2 *Cor.* 2. Now the Conſequence of this will clearly appear by parellelling the Adminiſtrations of God, under the Law, with the Adminiſtrations of our Churches, by which I ſhall clearly ſhow they are not under the pure Goſpel Diſpenſation, but yet under the Cloud of God's Withdrawment, in compariſon not only to the primitive Times, but even to the Chureh's Priviledges under the Law.

In my Parallel, then I ſhall begin with thoſe we call *Ordinances*. 1ſt, Then we have *Baptiſm* as a Seal of the Covenant of Grace, giving us Initiation into Memberſhip with the viſible Church, and typing forth the waſhing of the Heart and Conſcience from the Filthineſs of Sin; they under the Law had Circumciſion as a Seal, likewiſe of the Covenant, a Sign of Initiation into Church Memberſhip, which was a more laſting Figure, and coſting them Blood and Pains ſeemed more powerfully to type forth the Myſtery of internal Circumciſion, and the cutting off of the Fleſhly Corruption from their Hearts, even to the ſhedding of Blood, i. e. to the Death of the fleſhly Man. 2d, We have the *Sacrament* of the Lord's Supper, or the breaking of Bread and receiving of Wine, to type forth the Myſtery of the Body and Blood of *Chriſt*, and to ſeal the Effects of them.

They had the *Paſſover* or Service of the paſchal Lamb, the innocency of which Creature, the killing of it, the ſprinkling of it's Blood, and the eating of it with bitter Herbs, did moſt evidently and powerfully figure out the Innocency and bitter Death of *Chriſt*, with the ſprinkling and applying of his Blood, as a means of Reconciliation and Prevention of God's Wrath, and alſo the Myſtery of feeding upon his Body, as the Heavenly Manna. Beſides this the calling to mind God's deſtroying all the firſt Born of *Egypt* at Midnight, with his gracious paſſing by them, could not but be a great help to the effectual celebrating of this Paſſover. 3d, We keep one Day in ſeven as a Day of ſolemn Worſhip, they kept their Sabbath more ſtrict than we; we have preaching and reading of Scriptures on that Day, they had the reading of Scriptures, and Lectures upon them, with Exhortations, not always confining to one Speaker only, but giving Liberty to any that had the giſt of Speaking to Edification, which appears by that of *Acts* 13. 15. Where after the reading of the Law and the Prophets, the Rulers of the Synagogue ſent to *Paul* and *Barnabas*, ſaying; *Ye Men and Brethern if ye have any Word of Exhortation to the People ſay on*, which gave *Paul*, ver. 16. an occaſion of Preaching there, and this exerciſing one after another, was the Practice of the primitive Times, 1 *Cor.* 14. 31. *Ye may all propheſy, one by one, that all may learn, and all may be comforted:* And certainly the Ceſſation of this amongſt our Churches, with the want of pure Gifts to perform it, the Miniſter engroſſing all to himſelf, is an evident Sign of the Corruption of our Churches; beſides the *Jews* had many other great Feaſts, ſolemn Sacrifices and Services, and lively Celebrations of God's Mercies, with an evident ſetting forth the Joys of Heaven, with muſical Inſtruments and ſkilful Singers, amongſt whom there were ſome in *David*'s Time ſet a part to propheſy with *Harps*, *Pſalteries* and *Cymbals*; 2 *Cor.* 25. 5. which queſtionleſs were uſeful to thoſe that were ſpiritual in raiſing them, to the lively Contemplations of the Harmony of Heaven, and Joys of the Bleſſed in ſinging and loving, and might be more effectual than the Preaching of many in our Days, for we read that *David* by his Harp, freed *Saul* from the extraordinary Poſſeſſion of an evil Spirit, and by that the hearing of Muſick, the Spirit of Propheſy came upon *Eliſha*, 2 *Kings* 3. 15. which Effect we do not hear of, from the preaching or praying of our DIVINES, tho' in the primitive Chriſtian Church, ſuch powerful Outgoings of the Spirit were ordinary. But 4thly, We have the Hiſtory of the Goſpel, in which Chriſt's Life, Death,

Death, Reſurrection and Aſcenſion are declared, and the Myſteries of Juſtification, Regeneration and Union with God and Chriſt more particularly diſcourſed of, and clearly held out than before Chriſt's coming in the Fleſh, and on this Account, in reference to the Scriptures of the new Teſtament, we are priviledged before them: But we muſt know this is but a Difference in an outward Priviledge, and that *ſecundum Gradus* only, not in the very Subſtance of it, we enjoying only a more clear Diſcovery of ſome Goſpel Truths than they: For we muſt know, that by the Sacrifices and Services of the ceremonial Law, the noble Myſtery of Redemption was figured forth to thoſe that underſtood them; yea the whole Work of Regeneration, and the Myſtery of entering into the moſt holy Place, by the Blood of Chriſt, as appears in the Epiſtle to the *Hebrews*; and were not the Truths of Chriſt's Life and Death, of his ſuffering for our Sins, of Juſtification by his Blood, of the Righteouſneſs of God, of the new Covenant, of the ſpiritual Marriage and Union betwixt the Lord and the Church, of Chriſt's glorious Reign in the Saints, his Members? In a word, of the Reſurrection and Judgment, clearly held forth in the Writings of the Prophets? And we muſt know that the Glory of the Goſpel doth not conſiſt in the expreſſion of an outward Letter, but in the Adminiſtration of the Spirit, 2 *Cor.* 3. 6. in and upon the Saints, in it's mighty Unction and powerful Operation according to that Promiſe, *I will pour out my Spirit upon all Fleſh*, Joel 2. 28. Beſides if we do but conſider how the great Goſpel Truths expreſſed more largely in the New, than the Old Teſtament, are darkned by the Spirit of Error and Apoſtaſy, working in Men's Reaſon, inſtead of the Unction of the infallible Spirit; as for inſtance, the Doctrine of Election, the Mediation of *Chriſt, of Juſtification and Union with God; which for want* of the Holy Ghoſt, clearly to expound his own Dictates, are made the ground of many bitter Controverſies and long Diſputes, thro' which, the Spirit of Love and Union is much loſt: I ſay, if we conſider this, our Churches have not much reaſon to boaſt of the Letter of the Goſpel, as it's handed amongſt them, in prefering it before the Adminiſtration of the Law and the Prophets, to the *Jewiſh* Church. But now I ſhall proceed, in ſhewing what Priviledges the *Jewiſh* Church enjoyed under the Law, which our Churches have not: As 1ſt, Infallible Prophets, who by Prophetical Meſſages and Revelations, were wonderful uſeful to the Church; whence *Moſes* wiſheth, *That all the Lord's People were Prophets*, (O! that they who ſit in his

Seat were of his Spirit) and of these, there where whole Schools, or Colledges, to whom God revealed his infallible Will; and amongst whom, the Spirit sometimes moved so Powerful, that it fell upon those that heard them, as upon *Saul*, &c. Now our Churches have not these blessed Additions of infallible Prophets, or of the Gift of immediate Propheſy. 2d, Under the Law they had infallible Answers from the Mercy Seat, by *Urim* and *Thummim*, and from Prophets; they were wont to resort to these for Directions in things of Difficulty and Concernment; as about making Peace or War, &c. Now what a priviledge the *Jewish* Church enjoyed, by these standing infallible Oracles, cannot but be evident to all that know what a Happiness 'tis to have a standing infallible way of discovering God's Mind in a Church, to which, there may be Addresses in all matters of difficulty and doubt: But these Priviledges our Churches have not, therefore on this Account, the *Jewish* Church was before them. 3d, Under the Law they enjoyed Visions, which were both publick and private; publick, such were the Cloud that was wont to cover the Tabernacle, and that Glory of the Lord, which was wont to appear in the Temple: Private, such were Visions of Representation, as those of *Zach.* 4. of the Candlestick of Gold, of the two Olive Trees, representing spiritual Mysteries; also Visions of Angels, as of *Gabriel*, the *Seraphims*, Cherubims, and of the Similitude of God in Glory, as he appeared to the Seventy Elders of *Israel* upon the Mount, and to some of the Prophets. Now what great Priviledges these were I shewed before; but our Churches are not furnished with these Enjoyments; therefore on this Score, they under the Law excelled us. 4th, In the time of the Law they had the Addition of Miracles, even when the *Jewish* Church was settled and established, which were many times of great concernment and use, both to private Persons and to the publick, as that of *Elijah* before *Baal's* Priests, 1 *Kings* 18. By which the *Israelites* were turned from Idolatry: Now these are not in our Churches, hence in this also, they had the Advantage of us.

But if it be here said, *Our Churches have now more secret Communion with God, by the inward workings of the Spirit than they under the Law:* I answer, that cannot be made appear, seeing that many of them had those great Enjoyments of Rapture, Prophecy, Visions of God and Angels, with heavenly Dreams; all which were the effects of the Spirit's resting upon, and working in them in an eminent manner, and which served to encrease and heighten inward

Communion,

Communion, by inflaming the Soul with love to God, and taking them off from regarding any worldly Things. Now our Churches have not thoſe effects of the Spirit's Operation amongſt them, and beſides the effects of the Apoſtacy are ſo prevalent, yet, that *we make the bleſſed Advantages we might have by the Letter of the Goſpel uſeleſs, by darkening and limitting thoſe Scriptures, which preſs the perfect Death and Conformity to Chriſt's Life, as means of attaining the high and pure Goſpel-Enjoyments of Revelation, Propheſy, living in Mount* Sion, *and of continual Communion with God, Chriſt, Angels and Spirits of the Juſt, with that perfect Love, which is to conform us on Earth. to God's Will as is done in Heaven:* By which we might far excel thoſe under the Law. But theſe Attainments are look'd upon by our Divines, as impoſſible in this Life, and not to be look'd for, or expected by any; altho' ſome of them were enjoyed under the Law, or Old Teſtament, and all of them by the bleſſed primitive Chriſtians, in a more eminent manner than before: And furthermore, if we do but conſider the generality of Chriſtians, we ſhall find far the greater part looſe in their Converſation, and not able to give an Account of their Faith, in Words or Works; and of the reſt, how many are but meerly Civil and Moral, honeſt in Appearance, not underſtanding the Myſtery of Converſion? So that the Number of thoſe that profeſs Religion, Holineſs and chriſtian Zeal, is very inconſiderable to thoſe that do not, and yet of theſe, How many are Hypocrites? How many make Religion a Diſguiſe to their carnal Intereſts and Deſigns? How many deceive both themſelves and others, in reſting upon the Performance of Duties, without an effectual Change in their Hearts by the working of the *new Birth*? How few then are thoſe that are really changed by ſome Work of Regeneration, and ſincerely love God, and in ſome Meaſure keep his Commandments? And yet of thoſe, How many ſtick in the firſt Work of Converſion, ſetting Limits to themſelves and others, by which they are hindered from a daily Progreſs toward the Mark of Perfection? If then we parallel thoſe that are in ſome Work of Regeneration amongſt us, and the true Saints amongſt them in the *Jewiſh* Church; I know no Reaſon we have to boaſt of exceeding them in Communion with God, and keeping his Commandments, ſeeing the moſt holy amongſt them have theſe Teſtimonies in Scripture, *That they clave to the Lord, and departed not from following of him; were after God's own Heart; that they were Perfect and upright, fearing God, and ſuch as walked in all his Commandments Blameleſs,* Luke 1. 5. 6. And

1. 5, 6. And are not many of them left as excellent Patterns for us to follow in particular Graceſs as *Abraham* for Faith; *Enoch* for walking with God: the Effect of which through Faith was his Tranſlation; *Job* for Patience; *Elijah* for earneſt and powerful Prayer, thro' which he both ſhut and opened the Clouds; *Moſes* for Meekneſs, Self-denial, and eminent Converſe with God? And doth not the Apoſtle, after he had produced many Inſtances, *Heb.* 11. of the Faith of the Ancients, affirm, *ver.* 32. *that the Time would fail him to tell of Gideon, Barak, David, Samuel, the Prophets and others, who* ver. 33, *thro' Faith ſubdued Kingdoms, wrought Righteouſneſs, obtained Promiſes, ſtopped the Mouths of Lions, quenched the Violence of Fire, out of Weak were made Strong, Women received their Dead to Life again,* We all ſee theſe were the Effects of their Faith, O ſtrong Faith! Now if the eminent Saints of the *Jewiſh* Church, were ſo far above the moſt eminent of our preſent Churches, in the Gifts and Graces of the Spirit; as in Viſions, Raptures, Propheſy, Power of Miracles, Faith, Patience, Meekneſs, ſtrong Prayer, and in Walking with God, *Gen.* 5, 24. 'tis more than probable, that the Reſt which were true Saints, ſeeing their Examples, and beholding their wonderful Gifts, were ſomewhat beyond, at leaſt equal to, weaker Chriſtians amongſt us.

But if it ſhould yet be objected, *That we need not theſe extraordinary Diſpenſations, in which they under the Law ſeem to excel our Churches, and which the Planters of the Goſpel enjoyed, becauſe the Scriptures are now fulfilled, and embraced by all Chriſtians; whence there's no uſe of ſuch extraordinary Things, which ſeemed to be given more for the Sake of thoſe that believed not than for Believers? Anſ.* To this I anſwer, and firſt to that Part of the Objection, that the Scriptures are finiſhed; I know no Scripture that aſſerts it; if *Rev.* 22, 18, be urged, where it's written, *if any Man ſhall add unto theſe things, God ſhall add unto him the Plagues that are written in this Book:* I anſwer 1ſt, That is ſpoken in Relation to that particular Book, which was a particular Prophecy of the Church's State to the End of time. And 2d, Tho' it had been ſpoken of all the Scripture, yet it excludes not God's infallible opening and explaining of it by the Saints, thro' the Revelation of that Spirit which did firſt dictate it; which Expreſſions, if wrote, would be new Scriptures, but forbids the Preſumption of Man to add any Thing to it from his Reaſon and corrupt underſtanding. For we ſee a more clear Inhibition given by *Moſes*, Deut. 4, 2, *Ye ſhall not add to the Word*

that

that I command you, neither ſhall ye diminiſh ought from it. Now this Prohibition ſets not Limits to God's Spirit, but to Man's daring Invention; which clearly appears in that the Books of the holy Prophets and Apoſtles have been added ſince the written Word of thoſe Times: Yea the Obſervation of the whole ceremonial Law in the Letter of it, hath been aboliſhed and taken away; which by *Moſes* was commanded to be obſerved: Therefore theſe Inhibitions do not bind up the Spirit of God, from infallible Interpretations of what hath been written, or from more clearly opening Myſteries before but briefly or obſcurely touched; or from vindicating the written Word from the corrupt Gloſſes and Interpretations of others; by which the meaning of the Holy Ghoſt hath been loſt or much obſcured. And that the infallible Spirit will again diſcover itſelf in ſuch an extraordinary Way, appears from that of *Matt.* 24, 14. and *Rev.* 14. 6, 7. In the firſt of which Places it is ſaid by Chriſt, *This Goſpel of the Kingdom ſhall be preached in all the World, for a Witneſs unto all Nations, and then ſhall the End come.* You ſee an univerſal Preaching of the Goſpel muſt immediately preceed the End of the wicked World, for this was given as Part of the Anſwer to the Diſciples Queſtion, v. 3. *What ſhall be the Sign of thy Coming and of the End of the World?* In the laſt Place, *John* ſaw, as a Thing to come, *an Angel flying in the midſt of Heaven, having the everlaſting Goſpel to preach to them that dwell on Earth, and to every Nation, and Kindred, and Tongue, and People.* Here you ſee the Goſpel was again to be preached, and that to all Nations and Tongues, which will require the new Gift of Tongues, for the full and free preaching of it, and ſome highly illuminated Prophet (expreſt in the Text by an Angel) come up to the angelical Glory, and furniſhed as the Angels are, with powerful and immediate Meſſages from God, to fit him for this great Employment, which could not be Effectual without an infallible Unction, and ſuitable Power to prove it, by extraordinary Operations of the Spirit: For if any of our common Preachers, or ſuch as they, without extraordinary Commiſſion and Power, ſhould attempt to go into *Turkey*, *Tartary*, or *China*, to preach the Goſpel, What Succeſs were they like to have, but Shame or Death? And what juſt Prejudices might our Rents and Diviſions amongſt ourſelves give 'em, both againſt them and their Doctrine; eſpecially ſeeing the Contention, Bitterneſs, Envy, Cruelty and Injuſtice, which are the ſad Attendants of Differences in Opinion: And how could they be ſure to embrace the Right, without extraordinary infallible Proofs;

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ſeeing the Chriſtians of ſeveral Sects, judge, condemn, decry, nay perſecute and anathematize one another.

2dly, This Truth of infallible extraordinary Diſpenſers of the Goſpel, yet to come, appears by the 2 *Theſſ.* 2. 8. where the Apoſtle ſpeaking of the Man of Sin, and that Myſtery of Iniquity which ſhould creep into, and overſpread the viſible Church, and ſo Reign as an Anti-God or Anti-Chriſt, affirms ver. 8. That the Lord ſhould *conſume him with the Spirit of his Mouth, and deſtroy him with the brightneſs of his coming:* Here you ſee this Man of Sin is to be deſtroyed, 1ſt, By the Spirit of his Mouth, i. e. by the Power of the Spirit in it's out-goings, by the Preaching of the Word. 2d, By the Brightneſs of Chriſt's coming, which intimates that light, evidence and clearneſs of Diſcovery in his Saints of his own Glory, which ſhall confound and dazle the Eyes of Oppoſers. Now if by this Anti-Chriſt the Papiſtical Hierarchie be meant, we ſee how they muſt be deſtroyed, even by the *Spirit of Chriſt's Mouth*, and *the Brightntſs of his coming:* And theſe muſt diſcover themſelves by extraordinary Operations of Miracle, Propheſy, infallible Revelation: For nothing leſs will be able to convince them, being fortified with ſo much Reaſon, Subtilty and Prejudice againſt all but themſelves, Stigmatizing all others by the Names of *Hereticks:* And the *Proteſtant Churches* generally, by long Peace, Proſperity and Corruption of their Miniſters, being Relapſed into *Worldly Mindedneſs, Coldneſs and Deadneſs of Spirit, neglect of the Croſs of Chriſt*, and ſome into formal *blind Zeal*; Beſides, the many Rents and Diviſions amongſt them, give the Papiſts ſuch occaſion of Prejudice againſt the reformed, and of more firmly embracing their own Religion; that it ſeems impoſſible without the infallible Unction, and extraordinary Power, ever to reform or convince them. But 2dly, If this Man of Sin and Wicked one, be more Univerſal than any particular Man, company of Men or particular Church, having a kind of common Nature and living in many of the Members of all Chriſtian Churches, as that Spirit of Error and Apoſtaſy, oppoſite to the true Unction of God's Spirit; which I believe comes nearer the Truth, becauſe he is called a Myſtery of Iniquity, exalting himſelf above all that is called God, and Worſhiped, which intimates the cloſeneſs and depth of this Man of Sin, or wicked Principle, with it's exalting of itſelf in reaching above God and his Spirit, in the Souls of Men, who are the Temple of God. I ſay, if this Man of Sin, be ſuch a ſpreading univerſal Nature, and ſuch a Myſterious Subtilty, how will

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it ever be perfectly found out and diſcovered, without an infallible Light, or deſtroyed, without the extraordinary Workings of the Holy Ghoſt; being that ſeveral Sects and Churches upbraid one another, with the imputation of Apoſtacy, Anti-Chriſtianiſm and Error? Hence it clearly appears, that ſuch extraordinary Gifts, and Diſpenſations, will again be given to the Church.

3dly, How ſhall the Church ever attain to the true and certain Underſtanding of all thoſe Myſteries wrapt up in the Tabernacle and ceremonial Law? The ſervices of which were Patterns and Figures, *Heb.* 9. 9. 23. of ſpiritual Things as of Redemption, Regeneration, *&c.* Of which *Paul* affirms, *Heb.* 9. 5. that he could not ſpeak at that time particularly. And how ſhall we certainly underſtand many of the Myſterious Viſions of the Prophets, eſpecially thoſe of *Ezekiel* (in the beginning) concerning the Cherubims) and at the latter end, about the Temple, with the meaning of all the exact Meaſures, Figures, and Situations of all the Parts; of the Diviſions of the Land by Lot; with the exact Portions of the Twelve Tribes; and the exact Situations of the Twelve Gates? With the meaning of thoſe Myſterious Waters, which he ſaw flow from the Temple, and that Terreſtrial Paradiſe, which was on the ſides of the River? And how ſhall we know the true Interpretation of the deep Myſteries in the Revelation of *John*, and of all other doubtful things in Scripture? I ſay, how ſhall we attain this, without the renewal of infallible Revelations, and Interpretation again in the Church? And that the Church ſhall know theſe, and all other Secrets of Scripture before the end of the World, appears clearly from the End of God's revealing them, which was for the uſe and Inſtruction of the Church Militant in this World, and whilſt on Earth; and not for the Saints in Glory, who then make no uſe of that Glaſs, but ſee *Face to Face*, 1 *Cor.* 13. 12. Now if before the end of Time, all Scripture Myſteries be not clearly opened; God would not have his End in revealing them, nor the Church the true uſe of them, or the Benefit intended by them: Hence it clearly appears that Chriſt will yet ſhew himſelf again thro' his Saints, in the Brightneſs and Glory of Revelation, and in other eminent diſcoveries of the infallible Spirit.

4thly, The calling of the *Jews*, being a Thing yet to come, proves this, *Rom.* 11, 26. *And ſo all* Iſrael *ſhall be ſaved, as it is written, There ſhall come out of* Sion *the Deliverer, and ſhall turn away Ungodlineſs from* Jacob. Here we have a ſecond Coming of Chriſt expreſſed; and that to convert

convert and call the *Jews*, and that this is not yet fulfilled is as clear as the Sun, by *ver.* 25, where tis expreſſed, that this muſt be after the Fulneſs of the *Gentiles* be come in: Now how the *Jews* ſhould be called without the high and extraordinary and infallible Actings of the Spirit, I cannot conceive; ſeeing that ordinary Gifts of Chriſtians are far more unfit, in this time of the Corruption of our Churches and their inveterated Prejudices, than the extraordinary Gifts of the Spirit were in the time of the Church's Purity, which, notwithſtanding, did not then convince them: It ſeems then, that this coming of Chriſt in Spirit to convince and gather the *Jews*, will be more glorious and powerful than that was, when they received him; of which bleſſed Time *Peter* ſpeaks, *Acts* 3. 19, 20, 21. where it is noted as an eminently happy Seaſon, being called, *The time of Refreſhing from the Preſence of the Lord, and the time of the Reſtoration of all Things, of which,* (as *Peter* there affirms) *God hath ſpoken by the Mouth of his Prophets ſince the World began*; which I could eaſily prove, by running thro' all the Prophets who wrote general Inſtructions to the Church; but becauſe others have performed this in collecting the Promiſes, I ſhall content my ſelf with annexing of one Proof only, which *Daniel* affords in *Chap.* 7. 26, 27. *But the Judgement ſhall ſit, and they ſhall take away his Dominion to conſume and deſtroy it unto the End; and the Kingdom and Dominion and the Greatneſs of the Kingdom, under the whole Heaven, ſhall be given to the People of the Saints of the moſt High, whoſe Kingdom is an everlaſting Kingdom, and all Dominions ſhall ſerve and obey him.*

Now I ſhall anſwer the other Part of the Objection, *That we need not extraordinary Diſpenſations now, which were for the firſt planting of the Goſpel, and for the Conviction of Unbelievers, more than for the Uſe of Believers.* In my Anſwer to this, I ſhall ſhew what Gifts were more for the Uſe of Believers, what more for Others; and ſo examine whether our Churches need ſuch or not. Firſt, then, as to the Gift of Propheſy, that was chiefly for the Inſtruction of the Church and the Comfort of Believers, 1 *Cor.* 14, 3, which *Paul* makes a bleſſed and happy Enjoyment; therefore commands the *Corinthians* to deſire ſpiritual Gifts, *but rather that they might propheſy*, ver. 1. And doth not this Command oblige ſtill? And would not ſuch immediate Prophecy, as is here ſpoken of, be of bleſſed Uſe amongſt us to convert Sinners, to convince thoſe in Error, and extreamly to comfort all Sorts of Chriſtians by the Power and Evidence of it? And is it not for Want of this Gift of the Spirit, that

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the Preaching of most is so dead and ineffectual, and of some so Erroneous, by mistaking the true Sense of Scriptures? 2dly, As to Visions, they were for the Use of the Church; some being of more publick Concernment, as *Daniel*'s of the fifth Monarchy; *Ezekiel*'s of the Temple; *John*'s of the State of the Church to the End of the World; others for the more particular Use, Instruction and Comfort of particular Saints, as *Daniel*'s of the Angel *Gabriel*; *Moses*'s of the Similitude of God; *Jacob*'s of *Mahanaim*, or the Lord of Hosts: *Christ*'s of the Angel that strengthened him in his Agonies; and *Paul*'s of Christ in the Temple at *Jerusalem*. Now what Advantages we might receive from such Visions in these Days, in which Christians are so earthly Minded, so drowsy in Spirit, so ready to be taken with the Opinion and Allurements of the World; and so very low in spiritual Enjoyments; I need not here particularly demonstrate, having proved their Usefulness before. Thirdly, For discerning of Spirits, that was given for the Safety and Help of the Church: And what a Happiness were it, if we had that Gift now, when there are so many Wolves in Sheeps Cloathing; so many that pretend to much Knowledge of, and Communion with God, and yet are Corrupt at the Heart; so many that shew so much Zeal to Truth, that they are ready to call for Fire from Heaven, and yet have but a Form of Godliness, denying the Power and Life of it? 4thly, As to infalliable Oracles, such as the Responses from betwixt the Cherubims, of *Urim* and *Thummim*, the infallible dictates of the Spirit thro' the Apostles: These were for the Preservation of Truth and Unity in the Church, and for Resolution in doubtful and weighty Things: Now, how highly Advantageous such infalliable Oracles and Determinations would be to our Churches, all cannot but see, that do but consider, that by the Cessation of infalliable Unction, the Mystery of Iniquity seized upon the Church, and that by the Absence of it, this Mystery of Error still continues, and for want of this Unction, our Controversies started by Reason, still abide, yea multiply, to the Decay of Unity, Love and Peace; to the swallowing up Christian Discourse and Conversation, in sharp and vain Janglings; yea, even to the decrying and blaspheming of the Spirit of Truth one in another, yet all alledge Scripture, from which they clash and oppose one another, and this for want of the infallible Unction, which did first dictate them. And this the Subtile *Romanists* perceiving, usurped and affixed the Title of Infallible to their Church, but wanting the true Unction itself, they came to obtrude many

Suggestions

Suggeſtions of Reaſon, and deep Policy, for the Truths of God, Anathematizing all *Diſſenters:* But their *Fraus Pia*, or rather *Impia*, will one Day be arraigned and condemn'd. 5thly, As to the Gifts of Miracles and Tongues, they indeed were chiefly intended for the Conviction of Unbelievers, tho' Tongues were alſo uſeful Qualifications to thoſe that were ſent to Preach in ſtrange Countries, either to Ethnicks or Converts, and beſides the uſe of Conviction, Gifts of Miracles, were of much good to Believers and others; in raiſing the Dead, healing the Sick, in reſtoring the Sight, Hearing and Strength to thoſe that were Blind, Deaf, and Lame; by which many poor Creatures were freed from the Miſeries of great Expence, Torment and Poverty: And would not Miracles and Tongues be very uſeful now amongſt Chriſtians? Who in general Profeſſing the Chriſtian Religion, for the greateſt Part are no more converted, regenerated, and truly chriſtianized than Heathens, and ſo might be fit Objects for the Power of Miracles; By which, might be proved to them, that they undid their Souls by reſting upon their Education in the Chriſtian Religion, and that unleſs they be converted and born again, it had been better for them even amongſt us, to have been bread Heathens; for then they had not had the Prop of outward Profeſſion, but might been been ſooner convinced of their deſperate and ſad Condition. I ſay, this ſet home by the Power of Miracles, would ſtartle and amaze Thouſands, and make them cry out, as thoſe, *Acts* 2. 37. *Men and Brethren what ſhall we do; which now lie in dangerous ſecurity, reſting upon Chriſt to be ſaved, whom they neither know nor love, only own by Education and Cuſtom*; beſides, would not Miracles be wonderfully uſeful, attending ſuch an infallible Unction, as I ſpake of before, to convince or ſhame, and confound all Oppoſers of the Truth, by ſhewing what was the Truth, by proving the true interpretation of Scripture, about which there is ſo much quarreling and diſputing, to the loſs of true Faith and Charity? By which Thouſands that are now wandering in the Paths of Error, might be reduced, even as the *Iſraelites* were from following and believing *Baal*'s Prieſts, by *Elijah*'s Miracle. 1 *Kings* 18. To conclude then, the affirming that we have now no need of Miracles, or any other extraordinary Enjoyments, becauſe of the fulneſs of Scripture, which by the Effects of the Apoſtacy is Miſunderſtood, and made the Ground of bitter Controverſies, is an ungrounded and raſh Aſſertion: But I ſhall here end this long yet neceſſary Chapter, and proceed to my laſt Obſervation.

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My laſt Obſervation, which is parallel'd with the 3d, 13th, is this; *That as immediately before and juſt at Chriſt's coming in the Fleſh, extraordinary Diſpenſations of Viſions and Prophely, began to be renewed, and to break forth amongſt ſome choice Ones of the Jewiſh Church:* So now juſt before Chriſt's ſecond coming in Spirit (2 *Theſ.* 2. 8.) to deliver and reform the Church, which had been long in *Babylon*, extraordinary Diſpenſations of Viſions and Prophely, *&c.* Begin amongſt ſome Chriſtians to be renewed after their ſo long withdrawment and Ceſſation; whoſe Enjoyments evidently diſcover themſelves to be of God, and the very fulfilling of that promiſe. *Joel* 2. 28. 1ſt, From the way of attaining them. 2d, For their ſubſtantial Agreement with thoſe of *Patriarchs*, Prophets, and Apoſtles. 3d, From the Effects they produce in thoſe that enjoy them.

1ſt, Then, as to the way of their attainment, it hath been that of the Croſs, i. e. by the habitual Practice of *Self Denial*, both internal and external: Internal, as 1ſt. by dying to all *Imaginations*, and ſpeculative *Pollutions*, keeping up our Thoughts to God, and heavenly Objects. 2d, By continual *Watchfulneſs* over our Affections and Paſſions, in exerciſing the Croſs, upon the firſt Motions of them. 3d, By dying to the deſire of Repute and Honour amongſt Men in the World, looking after that Honour which comes from God only: External 1. by *Faſting* and keeping under our Bodies, by the conſtant Obſervations of the Rules of Chriſtian Sobriety. 2d, By abſtaining from all *Objects of ſenſual Luſt and Pleaſure*, in obſerving the Rules of Chaſtity. 3d, By *withdrawing* ourſelves, except for neceſſity, both from all Perſons and Employments that might interrupt our inward Communion, or awaken any earthly Paſſion, as knowing that *evil Communications corrupt good Manners*; eſpecially where the Habit of *Mortification* is not yet very ſtrong, and deeply rooted. A ſecond Means hath been frequent and earneſt Prayer in private. 3d. In ſpending our Time when together, by redeeming Time in Prayer and heavenly Diſcourſe, in relating our Experiences, in exhorting and encouraging one another. And all this from a Principle of Love to God and Faith in Chriſt, by whoſe Goodneſs and ſpiritual Bleſſing, theſe Means have been effectual to the fitting of us for our preſent Enjoyments.

2dly, Their ſubſtantial Agreement with thoſe of the Patriarchs, Prophets and Apoſtles, will appear by parallelling their and our Enjoyments. 1ſt, Then we have Viſions of Repreſentations, exhibiting ſpiritual Myſteries and Truths; ſo had they, as *Zacharias*'s golden Candleſtick, and *Peter*'s Veſſel, *&c.* 2d, We have *Viſions* of Angels

appearing in Brightneſs and Splendour, and particularly of the bleſſed Angel *Gabriel*, the Seraphims, *&c.* ſo had they. 3dly, Some of us have ſeen the Viſion of Chriſt in Glory, ſo did ſome of the antient Pillars of the Church. 4thly, We have been *wrapt* up into the third Heaven's, or Paradiſe, where the Majeſty and Glory of God and the bleſſed Spirits have been beheld; ſo were ſome of them. 5thly, We are much taught by angelical Dreams and Viſions in Dreams, in which ſpiritual Myſteries are diſcovered, and future Things oft predicted; ſo were they, as appears by thoſe of *Joſeph*, *Daniel*, &c. 6thly, We ſee the perſonal Angels one of another at a Diſtance, ſo did ſome of them: Now as to the of Objects internal Faculties of Hearing. 1ſt, We have internal Words, or inſpeakings from the Spirit; ſo had they, *Acts* 7. 12. 13. 2. And theſe inſpeakings are oft in the very Language and Words of Scripture; by which ſometimes particular Scriptures are applied to our particular Condition, heavenly Myſteries ſometimes opened, and Directions given in doubtful Things. 2d, We hear Things ſpoken by the Angels, ſo did they. 3d, We ſometimes hear the Harpers upon Mount *Sion*, and the ſpiritual Songs of the Bleſſed above; ſo did divine *John*, and the poor Shepherds. 4th, As to other ſpiritual Gifts. 1ſt, We have immediate Propheſies, the Accompliſhment of which, to my Knowledge, hath proved the Truth of them, ſo had they. 2d, Immediate Revelation and Interpretations of deep myſtical Scriptures, ſo had they. 3d, Immediate ſpiritual Hymns and Songs, which are accompanied with ſo much Power and reviving Virtue, that they clearly ſpeak their Author to be the Spirit; ſuch alſo had the Saints of Old; other eminent and extraordinary Enjoyments I could here annex, but they ſhall be diſcovered in their Time, few being yet able to bear them.

3dly, As to the Tendency and Effects of theſe Enjoyments, they have been and are ſuitable to the Means thro' which they were attained, leading to thoſe Things which are the chief Scope of Scripture; as 1ſt, To the giving of us a deep Senſe of our natural Corruption, and ſad Condition in this elemental Body. 2dly, Of the very great Grace of God, in affording us ſuch happy Means of Redemption by the Blood, Life and Death of his Son. 3dly, Of our Neceſſity of Conformity to the Death and Sufferings of Chriſt, in regard that the way to Life is thro' Death, and the Oppoſition of Devils very great and conſtant. 4thly, They lead us to a continual Watchfulneſs over our inward and outward Man. 5thly, To the *Denying* our ſelves of all

Enjoyments

Enjoyments pleasing to the *Flesh*, which are any way hindrances to the spiritual Temper and Progress of the Soul to God. 6thly, To the freeing of us (by Abstinence) from many fleshly Entanglements, in which many Christians are sadly ingulfed. 7thly, To a constant Sense and Sight of the Presence of God and his holy Angels. 8thly, To the enjoying of exceeding much spiritual Comfort and Refreshment. 9thly, To the loving of God and our fellow Saints, with a pure, strong and constant Love. 10thly, To the Renouncing of the desires of Honour and Riches in this World. 11thly, To the denying of spiritual Pride, and the selfish desire of Greatness and Honour in the Kingdom of God. 12thly, To the continual taking up of our Cross, and constant pressing forward to the Mark, for the Prize of the high calling in *Jesus Christ*; hence we shew the Danger of spiritual Sloth, and the Principles that lead to it, affirming it our Duty to labour to be perfect, *as our heavenly Father is perfect* and that our Business and Work in this World, is to return to God and Paradise. 13thly, To the spiritual opening of Scriptures, more to the Advantage of God's Kingdom, and our spiritual growth, less to the indulging of the Flesh, and corrupt Principles of old *A D A M*.

I have now performed my Work in raising my Observations upon the collected Scriptures, and in vindicating those Saints, whom the Lord hath blessed with a renewal of extraordinary Dispensations: And I would have the Reader know that my Scope was not to discourse particularly of every extraordinary Dispensations, but in general to treat of them so far as to shew the Happiness of them that enjoyed them, and the great Advantages and Priviledges that the Church in general, and many of it's Members in particular received by them, and the great Disadvantages and Inconveniencies our Churches lie under for want of them, together with the springing Hopes we have of their Resurrection, in regard of those blessed Christians, who now enjoy them; and God's Promises both to increase and spread them over the Church again, and I believe it hath been a great design of the Devil to raise up many Pretenders to Visions and Revelations, whose Lives and Ends have been unsuitable to those blessed Saints, who in the purest Times were eminent for them, that so he might raise Prejudices against all that shall enjoy or possess them, tho' immediately given from that holy Spirit, which must again be poured out upon the Saints, for the pure reformation of the Church, the vindication of the Scriptures from false glosses, the destruction of *Antichrist*, and for the Preaching of that everlasting

laſting Goſpel, which muſt yet go forth with mighty Power and Authority thro' the World; and this Plot of the Devil's is the ſame he invented and ſet on Foot, before the firſt pouring out of the Spirit upon the Apoſtles, after Chriſt's Aſcenſion, as you may ſee, *Acts* 5. by *Gamaliel*, that learned and ſober Phariſee's Speech, in which he ſhews how before that time one *Theudas*, had ſtarted up, boaſting of great Things, who drawing 400 after him, was ſlain, and all his Diſciples ſcattered, and after him, *Judas* of *Galilee*, in the Days of the taxing, who likewiſe drew away many People, yet afterward periſhed with the diſperſion of all his Adherents; theſe Inſtances he applied to the Apoſtles, who at that time were called before the *Jewiſh* Council, for their Miracles, and Preaching the Goſpel, yet he did not ſo apply them, as poſitively to conclude that the Apoſtles were ſuch Deceivers, and that their Works and Miracles were from the Devil; for then he had raſhly Blaſphemed the Holy Ghoſt, even as they do now, who conclude from the many Miſcarriages of Perſons, who pretend to extraordinary Things, that all our Enjoymens, being the very effect of the Holy Ghoſt, are either Pretenſions only, or Deluſions of the Devil: But all ſuch ſhould learn Charity of Wiſe *Gamaliel*, who after theſe Inſtances, thus concluded his Speech to the imbittered *Jews*: *Refrain from theſe Men, and let them alone; for if this Counſel, or this Work be of Men, it will come to naught; but if it be of God, ye cannot overthrow it, leſt haply ye be found even to fight againſt God.*

And I know the Day will come, when it ſhall be powerfully demonſtrated; that they who now oppoſe and Judge that Spirit which lives in us, and affords extraordinary Gifts to us, oppoſe and fight againſt the Spirit of the living God; tho' ignorantly, as Poor *Paul* once did. And as to the Interpretation of thoſe Scriptures, in which we differ from the common Road, we may take notice, that our Interpretations is more to the Advantage of God's ſpiritual Kingdom; more to the killing of the Fleſh; to the calling of us out of the World; to the fitting us for Heaven and Eternity, and the State of Perfection, than the Expoſitions of others: Yea, exactly agreeable to Chriſt's own Practice, who came to ſet us a Copy without Blur, which we ought to imitate. And is it any wonder, if this laſt Diſpenſation of Chriſt's ſecond coming in the Spirit be more Spiritual, Pure and Glorious, than any that have yet been generally embraced? Eſpecially, conſidering that it hath been God's uſual way, to make latter

Diſpenſations

Dispensations, exceed former in Glory; as the Temple did the Tabernacle; evangelical Prophets; that of the Law; Christ's Dispensation in the Flesh that of the Prophets and the pouring out of the Holy Ghost, that of his Corporeal Presence. And is it not agreeable to Divine Wisdom, that this Dispensation which is now coming forth, to disperse all the Clouds of Anti-Christ, should be more bright and glorious, than that upon which Anti-Christ prevailed? Which carrying so great Evidence of Truth with it, may teach us to beware of setting Limits to God's Spirit, or of confining the Holy One of *Israel*, in reference, either to his abolishing of any Shadows, or to revealing the Substance of Truth more clearly, and vindicating it when sadly Misapprehended, by a more spiritual and powerful effusion of Glory.

Isai. 48. 20.

Go ye forth of Babylon, *flee ye from the* Chaldeans, *with a Voice of singing, declare ye, tell this, utter it even to the end of the Earth: Say ye, the Lord hath redeemed his Servant* Jacob.

Isai. 66. 15, 16.

For behold the Lord will come with Fire, and with his Chariots like a Whirlwind, to render his Anger with Fury, and his Rebukes with Flames of Fire and by his Sword, will the Lord plead with all Flesh: and the slain of the Lord shall be many.

Jerem. 51. 37.

And Babylon *shall become heaps, a dwelling Place for Dragons; an Astonishment, and an hissing without an Inhabitant.*

Isai. 45. 17.

But Israel *shall be saved in the Lord, with an everlasting Salvation: Ye shall not be ashamed nor Confounded, World without End.*

Isai. 55. 12.

For ye shall go out with Joy, and be led forth with Peace, the Mountains and the Hills shall break forth before you into Singing, and all the Trees of the Field, shall clap their Hands.

Joel,

Joel, 3. 6.

The Lord alſo, ſhall Roar out of Sion, *and utter his Voice from* Jeruſalem, *and the Heavens, and the Earth ſhall ſhake, but the Lord will be the Hope of his People, and the ſtrength of the Children of* Iſrael.

Ver. 17.

So ſhall ye know, that I am the Lord your God, dwelling in Sion, *my holy Mountain: Then ſhall* Jeruſalem *be Holy, and there ſhall not paſs ſtrangers thro' her any more.*

Ver. 18.

And it ſhall come to paſs in that Day, that the Mountains ſhall drop down new Wine, and the Hills ſhall flow with Milk, and all the Rivers of Judah *ſhall flow with Waters, and a Fountain ſhall come forth of the Houſe of the Lord, and ſhall water the Valley of* Shittim.

Dan. 7. 18.

But the Saints of the moſt high, ſhall take the Kingdom and poſſeſs the Kingdom for ever, even for ever and ever.

Rev. 19. 4.

And the four and twenty Elders, and the four Beaſts fell down and Worſhipped God, that ſat on the Throne, ſaying, AMEN.

FINIS.

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